

L Davies

AN Richard Davies.

H E L P

For the more Easy and Clear Understanding

OF THE

HOLY SCRIPTURES:

BEING

THE BOOKS OF

JOSHUA, JUDGES

AND

RUTH:

Explain'd after the following Method, viz.

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text is explain'd*, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.

By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

O X F O R D,

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THE PREFACE TO THE READER.

I Formerly gave Notice, that after my Paraphrase on the five Books of *Moses* was publish'd, I intended to publish the next time the remaining Historical Books, (viz. from *Joshua* to *Esther* inclusively) *All together or at once*. But it has been since signify'd to me by Some of my Subscribers, that it would be *more suitable to the Convenience* of Those whose Circumstances are but Moderate, and so *more Acceptable* to them, if I continued to publish the remaining Parts of my Paraphrase on O. T. in *no Greater parcels* than I had hitherto done. Whereupon I have been induced to Alter my former Intention, and purpose to Publish next at Once no more than my Paraphrase on the two Books of *Samuel*, and the two Books of *Kings*: which, I hope, will be Ready to be deliver'd to Subscribers by next *May or June* at farthest; till which time I shall expect no Part of the Subscription-mony, to take away the *double Trouble* of two Payments; but shall expect only to have the *Whole Subscription-price* paid at the Delivery of the Paraphrase on the said Books of *Samuel* and *Kings*.

As to what is now publish'd, I think I may Venture to say without Vanity, that the Reader will find the Text set in a *Truer Light* than has been yet done, in several places and respects, and more especially as to the *Geographical* part of *Joshua*. To give here one Instance: It has been Generally thought, that the Tribe of *Benjamin* reach'd from the River *Jordan* Eastward, to the *Mediterranean Sea* Westward. Which

Mistake

Mistake seems entirely Grounded on the *Hebrew* Expression used in the Beginning of the fourteenth Verse of Chap. 18. Where according to a Literal translation it is said of the West Border, that it *compass'd the Corner of the Sea Southward*. But it is evident from other places, that the Tribe of *Benjamin* did not reach to the Sea Westward. And it is plainly enough intimated in the twelfth Verse of the same Chapter, that the *Hebrew* Word signifying the *Sea*, is not in this Description to be understood Literally, but Figuratively, so as to import only the *West*, forasmuch as on that side the *Sea* emphatically so call'd in Scripture, i. e. the *Great* or *Mediterranean* Sea, lies. Wherefore as our Translators render'd the *Hebrew* word signifying *Sea* by *Westward* in v. 12. (viz. *And went up thro' the Mountains Westward*;) so or in like manner what they have render'd v. 14. *Compass'd the Corner of the Sea*, they should have render'd thus, *Compass'd the Corner of the West*, i. e. the West Border did there make a *Corner* or *Angle*, as we rather say usually. Indeed our Translators have stuck Generally so close to the Literal Signification of the *Hebrew* words, used in the Geographical Description of the Borders of the Tribes and the like, as to make our *English* Translation so very *Uncouth* and *Harsh*, as not *Readily* to be understood by any Reader, on account of its being so very different from our *Common* way of speaking in like Cases. Which great Inconveniency I have All along Remedy'd, either by quite *Altering* or at least *Explaining* the Terms used in our *Common* Version. And This is as much as I judge *Requisite* to take Notice of in this Preface.

ERRATA.

In *Joshua*, Page 4. line 5. from the Bottom of the Paraphrase, read, *bearke'd*. p. 36. l. 3. from the Top, r. *four neighbouring Kings*. p. 41. l. 12. r. *as v. 38. toward the North-east*. p. 44. l. 6. r. *cut off*. p. 65. l. 19, 20. r. *beginning at the West end of it*. p. 70. l. 5. r. *I spake*.
 In *Judges*, p. 5. l. 2. of the Notes, r. *Hence it seems*. p. 21. l. 6. from bott. of the Paraph. r. *to ly down*. p. 27. l. 3. from bott. r. *lying*. p. 31. l. 13. from bott. r. *cutting off*. p. 43. l. 21. r. *bearken*. p. 48. l. 15. from bott. r. *to break*. p. 70. l. 8. from bott. r. *foolish*.

THE BOOK OF JOSHUA.

THE PREFACE.

THere is no just Reason to doubt, but that *Joshua writ this Book*, All but the last five Verses, and one or two short Passages or Verses more: which were most probably added by the Prophet *Samuel*, who continu'd the Sacred History from the Death of *Joshua* to his own Time; as *Joshua* had done from the Death of *Moses* to his own Death.

I.
Joshua the Writer of this Book.

It is evident from the Contents of this Book, that it was written *in the Land of Canaan*; and as it is highly probable, that the first *twenty two* Chapters were written *after the Land was subdu'd* by the Israelites; so it is evident that Chap. XXII. and XXIV. 1 — 28. were written *not long before Joshua's Death*.

II.
The Place and Time of Writing the same.

As the five Books of *Moses* contains the History of Things, from the *Creation* of the World to the *Death of Moses*; so the Writings of *Joshua* continue the Sacred History, from the *Death of Moses* to *Joshua's own Death*, which was about the space of *five and twenty Years*. And consequently the Sacred History is hereby brought down to the *one thousand four hundred and twenty sixth Year* before the Common Æra from Christ's Nativity.

III.
Therein contain'd the History of five and twenty Years.

THE BOOK OF JOSHUA.

PARAPHRASE.

SECTION XXIV.

Containing an Account of what pass'd, From the Death of Moses and the End of the thirty days Mourning for his Death, Till the Israelites were pass'd over Jordan into the Land of Canaan. Which Particulars take up the four first Chapters of this Book.

Feb. 14.

God orders Joshua to prepare to go over Jordan into the Land of Canaan.

Chap. I. **N**OW after the Death of Moses, who was in a most eminent manner during his Life the Servant of the Lord, and whose Death is related in the last Chapter of the foregoing Book of Deuteronomy, it came to pass, that the Lord spake, out of the Sanctuary (a) as is most likely, unto Joshua the Son of Nun, who had been Moses Minister or Attendant in Chief, saying, 2 Moses my Servant is Dead: and the thirty Days of your Weeping and Mourning for him, as a due Testimony of your Respect to his Memory, being (b) ended, now therefore arise, i. e. prepare forthwith to go over this River Jordan, on the East-side of which you are at present encamp'd, and which runs between you and the Land of Canaan; Prepare, I say, forthwith to go over this Jordan, Thou and all this People, i. e. the Israelites, unto the Land of Canaan, which I do give unto them, even to the Children of Israel. 3 Every Place in the said Land of Canaan, that the Sole of your Foot shall tread upon, that have I given unto you, as I formerly said unto Moses, and ye shall certainly conquer and possess it as your Inheritance. 4 And you shall not only conquer and inherit the Land

ANNOTAT.

(a) For hence we read Deut. 31. 14, 23. that God spake to Joshua a little before Moses Death. See also v. 8. of this Chapter. (b) Deut. 34. 8.

of

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of Canaan, which reaches from the Wilderness (c) of Zin &c. as its South-border, and extends to this Mountain (d) Lebanon, which is so High that thou mayst see the Top of it even from the place thou now art in, and which is esteem'd the North-border of Canaan: but also in process of Time you shall subdue, and make Tributary to you, the Country beyond Lebanon, even unto the great River, the River Euphrates, namely all the Land of the Hittites dwelling (e) between Mount Lebanon and the River Euphrates: so that to the Euphrates East-ward, and unto the great Sea toward the going down of the Sun, i.e. the Mediterranean Sea, shall be your Coast, i.e. the Extent of your Inheritance (f) and Dominion; which accordingly came to pass in the Reigns of David and Solomon. 5 There shall not any Man be able to stand before thee all the days of thy Life: as I was with Moses to counsel and enable him to conquer all the Enemies of Israel, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong therefore and of a good Courage: for thou shalt not only bring this People into the Land of Canaan, as I (g) formerly promis'd, but also unto this People shalt thou divide for an Inheritance the Land which I swore unto their Fathers to give them, after thou hast conquer'd it. 7 Only as the indispensable Condition of my making good All I now say and promise, be thou Strong and very Courageous, not only in not fearing the Heathen that are your Enemies, but also in not fearing to do thy Duty Thy self toward me, and to see that Those under thy Government do so likewise, whatever Trouble or Danger it may bring upon thee; that so thou mayst observe to do according to all the Law, which Moses my Servant commanded thee: turn not from it to the right hand or to the left, (h) i.e. no way transgress it, that thou mayst prosper whithersoever thou goest. 8 This Book of the Law, which is kept (i) in the Sanctuary whence I now speak unto thee, as to the Contents thereof, shall not depart out of thy Mouth, i.e. thou shalt not forget it Thy self, or forbear to instruct Those under thy Government out of it, as there shall be occasion: but thou shalt read that Copy which thou hast of the said Book of the Law, and meditate thereon more or less every day and night, that thou mayst observe to do according to all that is

A N N O T A T.

(c) Numb. 34. 3.

(d) Numb. 34. 7. Deut. 1. 7.

(e) For of these, not of those that liv'd in Canaan, is the Expression here to be understood. That the Hittites did inhabit this Land, as well as part of Canaan, may be infer'd from 2 King. 7. 6. and other places.

(f) Of the Distinction to be made between the Inheritance of the Israelites and their Dominion, see Note (s) on Gen. 15. 18. (g) Deut. 31. 23.

(h) It is a Metaphor taken from a Man going a Journey, who go's strait forward in the direct Road when he knows it, and turns not aside into By-paths which lead he knows not whither. (i) Deut. 31. 26.

written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? *Who am not only Able to make Good what I promise, but also Faithful so as without fail to keep my Promise, if thou performest the Condition requir'd of me to that end.* Be strong therefore and of good Courage, be not afraid, neither be thou dismay'd: for the Lord thy God is with thee whithersoever thou goest.

II.
Joshua gives notice to the People accordingly, and particularly to the Reubenites &c.

10 Then Joshua commanded the (k) Under Officers of the People, *whose proper Business it was to do such Offices,* saying, 11 Pass thro' the Host or Camp, and command the People, *i. e. make Proclamation as from me,* saying, Prepare you *what* Victuals you may foresee will be requisite for you on such an Occasion: for after (l) three days ye shall pass over this Jordan, *near which you ly encamp'd,* to go in to possess the Land which the Lord your God giveth you to possess it. 12 And to the Reubenites, and to the Gadites, and to half the Tribe of Manasseh, *these being summon'd, namely the Chief of them to attend on him,* spake Joshua, saying, 13 (m) Remember the Word which Moses the Servant of the Lord commanded you, saying, The Lord your God hath given you Rest, namely hath given you this Land, *in which we now are East of Jordan, for to inherit and settle in, on the Condition you agreed to with Moses.* 14 Wherefore according to the said Condition your Wives, your little Ones, and your Cattle shall remain in the Land which Moses gave you on this side Jordan; but ye shall pass before your Brethren armed, all the mighty Men of Valour, and help them: 15 Until the Lord have given your Brethren rest, as he hath given you, and they also have possess'd the Land which the Lord your God giveth them: then ye shall return unto the Land of your Possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the Sun-rising. 16 And they answer'd Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go. 17 According as we hearken'd unto Moses in all things, so will we hearken unto thee: *the Only thing we have to do besides obeying thee as we have promis'd, is this, viz. to pray that the Lord thy God may have no just Cause given by any Sin of ours, but that according to his Promise He may be with Thee, as he was with Moses.* 18 Whosoever he be that

A N N O T A T.

(k) Those call'd *Shoterim* in Hebrew, not the *Shophetim*, i. e. Judges or Chief Officers in their Courts.

(l) So the Hebrew word *may* be render'd, and so it *ought* to be render'd, forasmuch as it is evident from Chap. 3. 2. that the Israelites pass'd not over Jordan till *after* three days, viz. the very next day after. Accordingly it is render'd by the LXX. and Vulgar Latin, and Syriac Interpreters.

(m) Numb. 32. 20, &c.

doth

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doth rebel against thy Commandment, and will not hearken unto thy Words, in all that thou commandest him, he shall be put to death: so that the Only thing thou hast to do, is that thou art careful to be Strong and of a good Courage, as God has again and again (n) commanded thee.

Chap. II. Now Joshua the Son of Nun, (before he order'd the Officers to make the Proclamation mention'd Chap. I. 10, 11.) not without God's special Direction, as is but probable, had (o) secretly, or so as no Israelite was privy to it but himself, sent out of Shittim, (p) where they were encamp'd, two Men to spy Jericho, saying, Go view the Land on the other side Jordan, even that part of it which is about Jericho, that I may the better know what Strength the City of Jericho is of, and what Way we had best approach it. And they went, probably over the Ford mention'd v. 7. and came to Jericho in the Evening (as v. 2.) which was the most proper time to come into the City undiscover'd, because the Inhabitants, whose Business lay out of the City, were then returning Home: and they came particularly into an Inn which was also an Harlot's house, it being usual in those days for such Women as kept Publick houses, to make their Bodies as publick as their Houses. The Harlot was nam'd Rahab, and the Spies lodg'd there at her House or Inn, this being another way to be the less suspected of any Design. 2 And, notwithstanding all the foremention'd Caution used by the two Spies, they were discover'd or at least suspected by means of their Look, or (q) way of Speaking: and it was told the King of Jericho, probably by some of the Watch which he had order'd to be set, to observe who came in and went out of the City, after the Israelites had conquer'd the Kingdoms of Sihon and Og, and were come so near him, saying: Behold there came Men in hither to Night, or not long since in the Evening, who we have reason to think are of the Children of Israel, and it is easy to suppose that their Business is no other than to search out or spy the Country. 3 And the King of Jericho sent Officers with a

III.
Joshua sends two
Spies to Jericho,
who are preserv'd
by Rahab.

A N N O T A T.

(n) Deut. 31. 23. and v. 6, 7, 9. of this same Chapter. Whence it follows, that either Joshua himself must have inform'd the People that God had so said to him; or else that some others of the Elders or Chief Persons heard God so saying to Joshua, and inform'd the Rest thereof.

(o) Secretly refer'd thus to the rest of the Israelites besides Joshua, is of due Weight, as signifying a Very useful piece of Prudence in Joshua: but refer'd to the Act of Spying, it seems rather superfluous, the very Word or Business of Spying including it must be done secretly, if to any purpose. And therefore the LXX. has put no distinct word for the Hebrew *chereph*, as looking on it to be sufficiently imply'd in *κατασκοπεύου* to spy. (p) Numb. 25. 1.

(q) It seems not probable that they should be discover'd by their Garb, Common Reason directing them to go in a Garb like that worn by the Inhabitants of the Country which they went to spy, at least not in such a Garb as would discover them to be Israelites.

Warrant

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Warrant to apprehend the Spies, and in order thereto with a Message or Command unto Rahab, saying, Bring forth, i.e. At thy peril dare not to conceal, but deliver to the Officers sent by me, the Men that are come to thee, which are enter'd into thine House: for they be come to search out all the Country. 4 Now the Woman of the Inn, viz. Rahab having likely heard a Rumor that they were discover'd, and Search would be made for 'em, had took the two Men, and hid them, (as v. 6.) and said thus to the Officers sent by the King: Indeed there came such Men as you mention unto me, i.e. to my House or Inn, but I know (qq) not whence they were, it being not my Business to make such Enquiry. 5 And it came to pass about the time of shutting of the Gate of the City which is by my House (as v. 15.) when it was dark, that the Men went out: whither the Men went, I know not: pursue after them quickly, for ye shall overtake them. 6 But she had brought them up to the Roof of the House, which in those Countries were made flat, for Men to walk or ly on, and had hid them (as v. 4.) with the Stalks of Flax, which she had laid in order upon the Roof, in order to dry them (r) as is thought. 7 And the Men sent by the King to apprehend the Spies, pursued after them the way to Jordan, namely unto the Fords: and as soon as they, which pursu'd after them, were gone out, they that were on the Watch that Night, shut the Gate of the City which was by Rahab's house. 8 Now before they, i.e. the two Spies were laid down, i.e. had compos'd themselves to sleep, she came up unto them upon the Roof, to bring them down, it's likely to a better Lodging. 9 And she said unto the Men, I know by the general Report all over our Country, and which I suppose came from your selves at first, that the Lord has given you the Land of Canaan in which we dwell, and that your Terror is fallen upon us, and that all the Inhabitants of the Land faint because of you. 10 For we have heard how forty years ago the Lord dry'd up the Water of the Red Sea for you, when you came out of Egypt; and what you did but now lately within this twelvemonth, unto the two Kings of the Amorites that were our next Neighbours on the other, i.e. East-side of Jordan, Sihon and Og, whom ye utterly destroy'd. 11 And as soon as we heard these things, our Hearts did melt for fear, neither did there remain any more Courage in any Man among us, because of our Dread of you: for, as for my own part

A N N O T A T.

(qq) *Rahab's* thus telling an *Untruth*, is by no means to be look'd on as a Warrant for *Us Christians* doing so on the like or any other Occasion, tho' she acknowledg'd the God of Israel to be the only true or supream God, yet she had not as yet a due Sense of his true Religion or Will.

(r) Some think rather, that these were Stalks of Flax cut the year before, and made use of now to make the Kings Officers think, that no Body was gone on the Roof where the Stalks were.

I verily

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I verily believe, that the Lord your God, he is God in Heaven above, and in Earth beneath; and so the only True God: Which (s) my Belief or Faith has encourag'd and enabled me, thus to run the Hazard of my own Life to preserve yours. 12 Now therefore, I pray you, swear unto me by the Lord, since I have shew'd you Kindness, that ye will also shew Kindness unto my Father's house; and give me a true Token, *i. e. such an One as shall not fail of being the means of my obtaining that Safety, which I now desire of you; and on the Sight of which, the Israelites shall abstain from hurting me and those I mention:* 13 Namely give me a true Token, that ye will save alive, beside my self, my Father, and my Mother, and my Brethren, and my Sisters, and all that they have, and deliver our Lives from Death. 14 And the Men answer'd her, Our Life for yours, *swearing to her as appears v. 17. and wishing they might perish themselves, if they did not do what she desir'd, if on the other hand ye, i. e. she or any other of her Kindred utter not or make known this our Business that we come about, or the Agreement that we have made with thee. For then others might shelter themselves under her Roof, or use the Token that should be given her, to secure themselves from Destruction; and the taking of the Place might be made more difficult and the like. And on the foresaid Condition it shall be when the Lord has given us this part of the Land, that we will deal Kindly and Truly with thee as thou hast desir'd.* 15 Then, *viz. after what is contain'd v. 16 — 21. had been spoken,* she let them down by a Cord thro' the Window: for her House was upon the Town-wall, and she * had her own Apartment, *which she reserv'd for her own private Use, and into which she had brought the Spies for the greater Security, backward upon the Wall; the forepart of the House toward the Street being that, which Strangers or such as came to her House, commonly made use of.* 16 Now before she let them down, she had said unto them, *It will be advisable for you to get you to the Mountain that lies somewhat out of the Common Road, lest, if ye take the direct Way, the Pursuers meet you; and hide your selves there in some Cave of the Mountain three days, until the Pursuers be return'd; which she either only suppos'd they would do in that time, or else had somehow heard their Orders were to stay no longer: and afterward may ye go your way over Jordan without danger in all probability.* 17 And the Men said unto her, We will be blameless of this thine Oath which thou hast made us swear, *i. e. it shall not be our Fault, if the said Oath be not kept.* 18 To which end, behold, *this is the Token, on which the Preservation of thy self and Kindred shall depend: When we come into the Land, thou shalt bind this Line (s) or Cord of Scarlet Thread in the*

A N N O T A T.

(s) Hebr. 11. 31.

(t) Namely it consisted of so many Threads twisted together, as made it a Line or Cord strong enough to hold the Weight of a Man's Body.

Window which thou * dost let us down by: and thou shalt bring thy Father, and thy Mother, and thy Brethren, and all thy Father's Household home unto thee. 19 And it shall be, that whosoever of the fore-mention'd Persons shall go out of the doors of thy House into the Street, his Blood shall be on his Head, *i. e. he only shall be blamable for his being Kill'd*, and we will be guiltless: and whosoever shall be with thee in the House, his Blood shall be on our Head, *i. e. we will be blamable for his Death*, if any Hand of us Israelites be upon him or kill him. 20 And if (as we said afore v. 14.) thou utter this our Business, then we will be quit of thine Oath which thou hast made us to swear. 21 And she said, According unto your Words, so be it, *i. e. I readily agree to all the Conditions you have mention'd, as most reasonable*, And then (as v. 15.) she let them down by the Cord or scarlet Line, and so sent them away, and they departed. And she (u) bound the said scarlet Line in the Window.

IV.
The Spies return
to Joshua, and ac-
quaint him with
what had befallen
them.

22 And they went and came unto the Mountain, and abode there three days, *being furnish'd with sufficient Provision by Rahab as is likely*, until the Pursuers were return'd. And the Pursuers fought them thro' out all the way, *which led to the Fords of Jordan*, but found them not. 23 So the two Men, *i. e. Spies* return'd, namely descended from the Mountain, *wherein they had hid themselves, either having seen from the said Mountain the Pursuers as they return'd to Jericho, or else being afore*

A N N O T A T.

Body. Bp Patrick observes, some think that the Hebrew word *Shani* do's not signify any particular Colour, but only *twi'd* or *twisted*. But the LXX. and Chaldee, and Syriac Interpreters, All render the Hebrew word as denoting a *Scarlet* or *red* Colour; and they were more likely to know the true meaning of the Word than Moderns.

(u) Tho' it be not very material (for which Reason I have took no Notice of it in the Paraphrase) yet it is controverted, *when* Rahab bound the Scarlet Line in the Window, whether *immediately*, or *not till the City was invested by the Israelites*. The chief Reason why 'tis suppos'd to be done *immediately*, is because had it *not been done till* the Israelites came to besiege the place, the Novelty thereof might have made the People of Jericho suspect *some Correspondence* to have been carried on between Rahab and the Israelites. On the other hand it may be said, that if the Line had been hung out *immediately*, it had been the Ready way to make Those of Jericho suspect, that it had been made *such use* of as it was, and that it happen'd to be left there only *in Hast*, or out of *Forgetfulness* or *Heedlessness*. Wherefore the Middle way seems to be the most True, viz. that Rahab did bind the Line *immediately* in the Window, but not so as to hang down or be seen by any without, but only to prevent her Forgetting or Mis-laying the said Line. And then two or three days after, when the Spies began to be forgot or not so much talk'd of, and before the Israelites had pass'd over Jordan, she let the Line hang down, or put it so as to be seen without, and so time enough to prevent her Citizens suspecting any Correspondence thereby. To which end she might also pretend *some other Reason* for her so doing.

inform'd

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inform'd by Rahab, (as v. 16.) that they had Commission to search for 'em only three days; and pass'd over Jordan, and came to Joshua the Son of Nun, and told him all things that befel them: 24 And they said unto Joshua, Truly we are confirm'd by what we have heard of Rahab at Jericho, (as v. 9 — 11.) that the Lord has deliver'd into our hands all the Land; for even all the Inhabitants of the Country do faint because of us.

Chap. III. And Joshua rose early in the Morning after the Spies return'd to him, and which (as appears from v. 2.) was the Morning of the last of the three days mention'd Chap. I. 11. and they remov'd from Shittim, where they had laid encamp'd ever since the Conquest of Sihon and Og and their two Kingdoms, and came as near as they conveniently could to the River Jordan, it being but a very easy days March, viz. about seven Miles, He and all the Children of Israel; and lodg'd there on the East-side of Jordan the Night before they pass'd over the said River. 2 And it came to pass after the three Days, mention'd Chap. I. 11. were expir'd, viz. the very Evening after they were come to the River of Jordan, that the same sort of Officers mention'd Chap. I. 10. went thro' the Host or Camp, 3 and they commanded the People, i. e. made a new Proclamation by Order from Joshua, and in his Name and by his Authority, saying: When ye see to Morrow (as v. 5.) the Ark of the Covenant of the Lord your God, and the Priests of the Levites or Tribe of Levi carrying it, then ye shall remove from your Place, and go after it. 4 Yet there shall be a Space between you and it, about two thousand Cubits by measure, the People being at first set at such a Distance after it shall be measur'd out, and then moving as near as may be in equal paces as the Priests move: come not near, i. e. nearer unto it, i. e. the Ark, that ye may know the Way by which ye must go over Jordan: for ye have not pass'd this Way heretofore any of you, which ye shall pass to Morrow, it being not the Common Way thro' the Fords mention'd Chap. 2. 7. but a Way never gone afore by any, and which God shall make for you by his Miraculous Power, and by the Moving of the Ark, the Symbol of his Special Presence, as the Cloud was formerly. 5 And Joshua said unto the People moreover, Sanctify your selves, i. e. gave Orders that Notice should be also given to the People by the proper Officers, that they should sanctify themselves that same Night, as (w) they had formerly done on the like extraordinary Occasions: for to Morrow the Lord will do Wonders among you, (as v. 16, 17, &c.) in order whereunto ye are to prepare your selves, as by washing your Bodies, and abstaining from your Wives, so likewise by holy Meditations on God and his good Providence toward you, and by Prayer.

v.
The Israelites de-
camp from Shit-
tim, and come to
the River of Jor-
dan.

(w) Exod. 19. 10, 11. Numb. 11. 18.

B

6 And

Window which thou *dost let us down by: and thou shalt bring thy Father, and thy Mother, and thy Brethren, and all thy Father's Household home unto thee. 19 And it shall be, that whosoever of the fore-mention'd Persons shall go out of the doors of thy House into the Street, his Blood shall be on his Head, *i. e. he only shall be blamable for his being Kill'd*, and we will be guiltless: and whosoever shall be with thee in the House, his Blood shall be on our Head, *i. e. we will be blamable for his Death*, if any Hand of us Israelites be upon him or kill him. 20 And if (as we said afore v. 14.) thou utter this our Business, then we will be quit of thine Oath which thou hast made us to swear. 21 And she said, According unto your Words, so be it, *i. e. I readily agree to all the Conditions you have mention'd, as most reasonable*, And then (as v. 15.) she let them down by the Cord or scarlet Line, and so sent them away, and they departed. And she (u) bound the said scarlet Line in the Window.

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22 And they went and came unto the Mountain, and abode there three days, *being furnish'd with sufficient Provision by Rahab as is likely*, until the Pursuers were return'd. And the Pursuers fought them thro'out all the way, *which led to the Fords of Jordan*, but found them not. 23 So the two Men, *i. e. Spies* return'd, namely descended from the Mountain, *wherein they had hid themselves, either having seen from the said Mountain the Pursuers as they return'd to Jericho, or else being afore*

A N N O T A T.

Body. Bp Patrick observes, some think that the Hebrew word *Shani* do's not signify any particular Colour, but only *twinn'd* or *twisted*. But the LXX. and Chaldee, and Syriac Interpreters, All render the Hebrew word as denoting a *Scarlet* or *red* Colour; and they were more likely to know the true meaning of the Word than Moderns.

(u) Tho' it be not very material (for which Reason I have took no Notice of it in the Paraphrase) yet it is controverted, *when* Rahab bound the Scarlet Line in the Window, whether *immediately*, or *not till the City was invested by the Israelites*. The chief Reason why 'tis suppos'd to be done *immediately*, is because had it *not been done till* the Israelites came to besiege the place, the Novelty thereof might have made the People of Jericho suspect *some Correspondence* to have been carried on between Rahab and the Israelites. On the other hand it may be said, that if the Line had been hung out *immediately*, it had been the Ready way to make Those of Jericho suspect, that it had been made *such use* of as it was, and that it happen'd to be left there only *in Hast*, or out of *Forgetfulness* or *Heedlessness*. Wherefore the Middle way seems to be the most True, viz. that Rahab did bind the Line *immediately* in the Window, but not so as to hang down or be seen by any without, but only to prevent her Forgetting or Mislaying the said Line. And then two or three days after, when the Spies began to be forgot or not so much talk'd of, and before the Israelites had pass'd over Jordan, she let the Line hang down, or put it so as to be seen without, and so time enough to prevent her Citizens suspecting any Correspondence thereby. To which end she might also pretend *some other Reason* for her so doing.

inform'd

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inform'd by Rahab, (as v. 16.) that they had Commission to search for 'em only three days; and pass'd over Jordan, and came to Joshua the Son of Nun, and told him all things that befel them: 24 And they said unto Joshua, Truly we are confirm'd by what we have heard of Rahab at Jericho, (as v. 9 — 11.) that the Lord has deliver'd into our hands all the Land; for even all the Inhabitants of the Country do faint because of us.

Chap. III. And Joshua rose early in the Morning after the Spies return'd to him, and which (as appears from v. 2.) was the Morning of the last of the three days mention'd Chap. I. 11. and they remov'd from Shittim, where they had laid encamp'd ever since the Conquest of Sihon and Og and their two Kingdoms, and came as near as they conveniently could to the River Jordan, it being but a very easy days March, viz. about seven Miles, He and all the Children of Israel; and lodg'd there on the East-side of Jordan the Night before they pass'd over the said River. 2 And it came to pass after the three Days, mention'd Chap. I. 11. were expir'd, viz. the very Evening after they were come to the River of Jordan, that the same sort of Officers mention'd Chap. I. 10. went thro' the Host or Camp, 3 and they commanded the People, i. e. made a new Proclamation by Order from Joshua, and in his Name and by his Authority, saying: When ye see to Morrow (as v. 5.) the Ark of the Covenant of the Lord your God, and the Priests of the Levites or Tribe of Levi carrying it, then ye shall remove from your Place, and go after it. 4 Yet there shall be a Space between you and it, about two thousand Cubits by measure, the People being at first set at such a Distance after it shall be measur'd out, and then moving as near as may be in equal paces as the Priests move: come not near, i. e. nearer unto it, i. e. the Ark, that ye may know the Way by which ye must go over Jordan: for ye have not pass'd this Way heretofore any of you, which ye shall pass to Morrow, it being not the Common Way thro' the Fords mention'd Chap. 2. 7. but a Way never gone afore by any, and which God shall make for you by his Miraculous Power, and by the Moving of the Ark, the Symbol of his Special Presence, as the Cloud was formerly. 5 And Joshua said unto the People moreover, Sanctify your selves, i. e. gave Orders that Notice should be also given to the People by the proper Officers, that they should sanctify themselves that same Night, as (w) they had formerly done on the like extraordinary Occasions: for to Morrow the Lord will do Wonders among you, (as v. 16, 17, &c.) in order whereunto ye are to prepare your selves, as by washing your Bodies, and abstaining from your Wives, so likewise by holy Meditations on God and his good Providence toward you, and by Prayer.

v.
The Israelites de-
camp from Shit-
tim, and come to
the River of Jor-
dan.

(w) Exod. 19. 10, 11. Numb. 11. 18.

B

6 And

VI.
Joshua gives
them Directions
concerning their
Passing over Jer-
dan.

6 And on the morrow Morning Joshua spake unto the Priests, saying, *It is the special Order of the Lord, that not the Common Levites as at Other times, but that at This time ye that are Priests should take up the Ark of the Covenant, and carrying it on your Shoulders, as it is wont to be carried by the other Levites, ye should pass over Jordan before the People. And they took up the Ark of the Covenant, and went before the People, not doubting but God had given such Orders as Joshua said.* 7 Namely the Lord had said unto Joshua *some time afore, as appears v. 3. (x) On the tenth day of the first Month which was This day, will I begin to magnify thee in the sight of all Israel, namely to do such Wonders as that they may know that as I was with Moses, so I will be with thee.* 8 And thou shalt command the Priests that carry the Ark of the Covenant, saying, When ye are come to the Brink of the Water of Jordan, *which at this time (as v. 15.) overflow'd his Banks, ye shall stand still in the place where your Feet (y) shall first be dipt in the Water of Jordan, till a Miraculous Way is made for you to go on Further. This God had said to Joshua some time afore This day, (as v. 3.) and This day being now come Joshua spake first to the Priests, (as v. 6.)* 9 And afterwards Joshua said unto the Children of Israel, Come hither, and hear the Words of the Lord your God. 10 And Joshua said, Hereby, *i. e. by the Miraculous Passage which God is about to make for you thro' Jordan, ye shall know or have the greatest Evidence, that the Living God, i. e. the only True God, who has Life of Himself and is the Fountain or Grover of Life to All other things that live, is among you in a special manner to guide and protect you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.* 11 Behold the Ark wherein are the two Tables of the Covenant of the Lord of all the Earth, passeth over before you into Jordan. 12 Now therefore take or choose ye twelve Men out of the Tribes of Israel, out of every Tribe (z) a Man, for to do what shall be commanded them by and by. 13 And it shall come to pass, as soon as the Soles of the Feet of the Priests that carry the Ark of the Lord, the Lord of all the Earth, shall be dipt in the Brim of the Water (as v. 15.) and there shall rest or stand still (as v. 8.) in the Waters of Jordan, that the Waters of Jordan shall be divided over against the Place where the Priests shall stand with the Ark, so as the Ground at the Bottom of the Channel shall be left dry

A N N O T A T.

(x) Chap. 4. 19. (y) V. 15.

(z) It is to be observ'd, that the Tribe of Levi was one of the Twelve, upon All accounts but only that of dividing the Land of Canaan: Ephraim and Manasse being esteem'd in other Cases but One Tribe, viz. the Tribe of Joseph. See Deut. 27. 12, 13. and Chap. 8. 33. of this Book.

for

PARAPHRASE.

for you to pass over: Namely the Waters that shall be below the place where the Ark shall stand, shall continue to run down their Channel toward the Dead or Salt Sea, into which Jordan empties it self; but the Waters, that shall be above the place of the Ark, shall be kept from running down any further, till you are all pass'd over. By which means the Waters of Jordan, that shall continue to run away from below the place of the Ark, shall be cut off or divided by a considerable distance from the Waters that come down to the place of the Ark from Above or the Head of Jordan: namely they, i. e. the Waters that come from Above, when they come to or near the place of the Ark, shall be Miraculously stop'd from running any further for some time; and instead of running further shall stand up on an Heap, or rise up as it is usual for Waters to do when stop'd by any common Dam; and so shall it continue, till you are pass'd over the River.

14 And it came to pass, when the People remov'd from their Tents to pass over Jordan, and the Priests carrying the Ark of the Covenant before the People; 15 and as they that carried the Ark were come unto Jordan, and the Feet of the Priests that carried the Ark were dipp'd in the Brim of the Water, before they were come to the very Bank, that being now overflown (for Jordan (a) usually every year overflows all his Banks all the time of Harvest) 16 that the Waters which came down from Above, stood still at or a little above the place where the Ark was, and instead of running on rose up on an Heap a great way together, even very far from or above the City Adam, which lay probably but a little above where the Ark was, and being but a small City, its Situation is farther describ'd by adding, that is beside (b) Zaretan, this being a place of greater Note: and those Waters that came down from the place of the Ark toward the Sea of the Plain, even the Salt-sea, continuing to run so downwards, and not being supply'd by other Waters coming from Above as usually; hence the Waters fail'd over against the place where the Ark was, and for a considerable distance below the Ark; and thus the Waters were cut off one from the other, and a dry Passage made, along which the People pass'd over the River right against Jericho. 17 Namely the

VII.
The Israelites
pass over Jordan.

ANNOTAT.

(a) The Occasion of the Overflowing of *Jordan* at this time of the Year, is very probably ascrib'd to the Melting of the Snow, which lies on Mount *Libanus* or *Lebanon*, and which began to melt not long before *Barley-harvest*, this beginning in those Countries in our *March* or *April*. Hence some understand here by *All the time of Harvest*, only *All the time of Barley-harvest*. But the LXX interpret it expressly of *Wheat-harvest*; and the Chaldee Paraphrast also, agreeably to the LXX, interpret it of *All the Summer*. And these had opportunity of knowing Best, how long the said River did overflow, as living, at least the Chaldee Paraphrast, if not the Author or Authors of the Version commonly call'd the Septuagint, in *Judea*. (b) See 1 Kings 7. 46.

Priests that carried the Ark of the Covenant of the Lord, *after the Waters were cut off and the Passage made, remov'd from the place where they at first stood still, viz. at the Brink of the Water (as v. 8.) and came down into the very middle of the Channel, and there stood firm on dry Ground in the midst of the Channel of Jordan: and thus they stood, while all the Israelites pass'd over on dry Ground, even until all the People, Women and Children as well as Men, were pass'd clean or quite over Jordan.*

VIII.
Memorials of this
miraculous Pas-
sage set up.

Chap. IV. And it came to pass when all the People were clean pass'd over Jordan, that the Lord spake unto Joshua, saying, 2 *Now take you the twelve Men that were afore (Chap. 3. 12.) chosen out of the People, out of every Tribe a Man: 3 and command you them, when they are return'd back into the midst of the Channel where the Ark still is, saying, Take you hence out of the midst of Jordan, out of or from about the place where the Priests Feet stand firm, twelve Stones, and ye shall carry them over with you, and leave them in the Lodging-place where you shall lodge this Night. 4 Then Joshua call'd the twelve Men, whom he had prepar'd of the Children of Israel, out of every Tribe a Man. 5 And Joshua said unto them, Pass *back again with me directly (c) unto the Ark of the Lord your God into the midst of Jordan, and take ye up every Man of you a Stone (d) as big as he can well lift and carry upon his Shoulder, according unto the number of the Tribes of the Children of Israel: 6 that this may be a Sign or Token of the great Miracle God has wrought among or for you this day even to future Generations: that when your Children ask their Fathers in time to come, saying, What mean you by these Stones? 7 Then ye shall answer them, That the Waters of Jordan were cut off before the Ark of the Covenant of the Lord, namely when it pass'd over Jordan, the Waters of Jordan were cut off: and these Stones shall be for a Memorial unto the Children of Israel for ever. 8 And the foremention'd twelve Men of the Children of Israel did so as Joshua commanded, and took up twelve Stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the Tribes of the Children of Israel, and carried them over with them unto the place where they lodg'd, and laid them down there. 9 And Joshua set up other twelve Stones taken out of the Fields in the midst of Jordan, in the place where the Feet of the Priests which carried the Ark of the Covenant stood, namely for a Memorial of their mi-*

A N N O T A T.

(c) Thus the Hebrew *Liphne* should be here translated, as likewise v. 11. it denoting in this place the Men's returning into the Channel, so as to go *directly opposite* or *toward the Ark*; and in like manner v. 11. the Priests coming out of the River *directly opposite* to the People, or *over against* where they stood in the Neighbouring Field. (d) So the Hebrew word properly signifies.

miraculous

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miraculous Passage at that very place.. And they are there unto this day, whereby may be denoted that they were there till a little before Joshua's Death, when he drew up this Book, and which were many Tears after: or else it may be understood as added by the Prophet Samuel or Ezra, when he revis'd the Sacred Scripture.

10 For the better understanding what is said v. 1—9. of this Chapter, it is particularly to be observ'd, that altho' the Priests which carried the Ark, at first went before the People, (as Chap. 3. 14.) yet they stood in the midst of Jordan when they were once come thither, until every thing was finish'd that the Lord commanded Joshua to speak unto the People, Joshua being very careful punctually to see executed what God commanded, according to All the Admonitions and Precepts that Moses had given and commanded Joshua to that purpose: and accordingly the Priests stood still in the midst of Jordan, while the People halted and pass'd over, and also while Joshua and the twelve Men above-mention'd return'd back and did what is related v. 1—9. of this Chapter. 11 And it came to pass when all the People were clean pass'd over, and when Joshua and the twelve Men had set up the Stones mention'd v. 3, 8, and 9 that the Ark of the Lord pass'd over the remaining part of Jordan from the midst wherein it had stay'd, and the Priests carrying it * directly to the People, who stood now on the West-side of Jordan to see the Ark brought from the midst of It, and what would follow thereon. Wherefore as the Ark was carried Before the People on the East-side of Jordan, till it came into the midst of Jordan; so after it came thither, it stay'd there, and the People went Before it over from the midst of Jordan to the West-side of Jordan. Which is thus particularly taken notice of, that the Israelites might observe, that the miraculous Passage made for them thro' Jordan, was wholly owing to the Power and Goodness of God toward them, of whose Special Presence among them the Ark was the Symbol. 12 And the Children of Reuben, and the Children of Gad, and half the Tribe of Manasseh, pass'd over Armed before the rest of the Children of Israel, as Moses spake (e) unto them; namely going next after the Ark till they came into the midst of Jordan, and then passing on further in the very Front of All. 13 About (f) forty thousand of them prepar'd for War or ready Arm'd, pass'd over before the Ark of the Lord, after it was come into the midst of Jordan, unto Battle or ready to engage any of the Canaanites that should have oppos'd their Coming out of the River to the Plains of Jericho. 14 Thus on that day the Lord magnify'd (as he had

IX.
A Further Account of the Israelites Passage over Jordan.

A N N O T A T.

(e) Numb. 32. 27. (f) These were as many as Joshua thought requisite to take with him over Jordan: For the number of the Reubenites alone, that were fit for War, was above the number here express'd, as Numb. 26. 7.

said

P A R A P H R A S E.

said Chap. 3. 7.) Joshua in the sight of all Israel; and they fear'd him, *i. e. revered and obey'd him afterwards*, as they fear'd Moses, all the days of his Life. 15 And when the Israelites were All pass'd over, and the Stones mention'd v. 5, 9. were remov'd or placed as is afore related, then the Lord spake unto Joshua, saying, 16 Command the Priests that carry the Ark of the Testimony, that they come up out of Jordan. 17 Joshua therefore commanded the Priests, saying, Come ye up out of Jordan. 18 And it came to pass when the Priests that carried the Ark of the Covenant of the Lord, were come up out of the midst of Jordan, and the soles of the Priests feet were lift up unto the dry Land, *i. e. were set on that Land which was never cover'd with the Waters of Jordan*, that the Waters of Jordan, which had hitherto stood up on an Heap above the place where the Ark stay'd in Jordan, return'd unto their place, *i. e. began to fall down and run along according to their usual Course*, and flow'd over all his Banks, as they did before the Priests came to the Brink of the Waters on the Eastern side. All which is taken notice of to shew, that the Passage of the Israelites was purely owing to the miraculous Power of God; and that the Miracle was the Greater on account of the Passage being made, when the River did so overflow his Banks.

X.
They encamp
at Gilgal.

19 And the People came up out of Jordan on the tenth day (g) of the first Month, and encamp'd that night and for a considerable time after in a place afterward call'd (b) Gilgal, in the East-border of the Territories or little Kingdom of Jericho. 20 And those twelve Stones, which they took out of Jordan, (v. 8.) did Joshua pitch up (i) singly, as is most probable, in Gilgal. 21 And he spake unto the Children of Israel, saying, When your Children shall ask their Fathers in time to come, saying, What mean these Stones? 22 Then ye shall let your Children know, saying, Israel, *i. e. our Forefathers in those days* came over this Jordan, which runs hard by, on dry Land; and while the Waters of Jordan were thus separated to make them a Passage on dry Land, These Stones were taken out of the midst of the Channel where the Ark stay'd, and where the other twelve Stones are placed, and set up here as a Memorial of that miraculous Passage. 23 For the Lord your God dried up the Waters of Jordan from before you who are here alive this day, until ye were pass'd over, as the Lord your God did to the Red Sea, which he dried up from before us, *i. e. Me and Caleb who are only now alive*, and the rest of your Forefathers then living, until we were gone over. 24 Which

A N N O T A T.

(g) Namely in the one and fortieth year after their Coming out of Egypt.

(b) Chap. 5. 9. (i) Namely in reference to the Twelve Tribes of Israel, by One Man of each of which Tribes the said Stones were brought thither.

P A R A P H R A S E.

two great Miracles God has wrought, that all the People of the Earth might know the hand of the Lord, that it is Mighty, *i. e.* Almighty; and particularly that ye might fear the Lord your God so as to obey him for ever.

S E C T I O N XXV.

Containing an Account of what was done, From the Israelites passing over Jordan; To their taking and destroying of Jericho: Which Account takes up Chap. V, and VI.

Chap. V. And it came to pass when all the Kings of the Amorites, ^{Feb 15. I. The Canaanites in a general Con-} which were on the side of Jordan West-ward, and all the Kings of the ^{ternation.} (k) Canaanites more properly so call'd, and which were or dwelt mostly by the Mediterranean Sea in the Country call'd afterward Phenicia, heard that the Lord had dried up the Waters of Jordan from before the Children of Israel until we were pass'd over, that their Heart melted for fear more than (l) afore, neither was there any Spirit at all in them any more for (m) some time, either to attack the Israelites or to consult together what they had best do for their Common Safety; but they were in a perfect Consternation, because of the Dread they had of the Children of Israel. Wherein the Providence of God is remarkable, forasmuch as by means of such their Consternation the Israelites had time given them to be Circumcised, and to keep the Passover securely and without any Disturbance.

2 Wherefore at that time, to try likewise the Faith of the Israelites, whether they would trust in God's securing them from their Enemies, while they were sore and unable to resist their Enemies, should they attack them, the Lord said unto Joshua, Make thee, *i. e.* order to be made sharp Knives, viz. of (n) Flints, such as Circumcision used to be done with, ^{II. Circumcision renewed.}

A N N O T A T.

(k) Under the Kings of the Amorites and Canaanites are included all the Kings of the several other Nations of Canaan, viz. Hittites, Hivites, &c. the two former being the most powerful Nations. (l) Chap. 2. 11.

(m) For after some time we find they did join their Forces against the Israelites, Chap. 10.

(n) That these Knives were made of Flints or such like Stones, not because they were not provided of Iron, (tho' Bp Patrick observes this probably to have been the Reason) is sufficiently evident only by considering, that the Israelites had lately conquer'd the two powerful Kingdoms of Sihon and Og, wherein no doubt they found Iron Knives enough, or Iron out of which they might have made Knives. And therefore it is much more probable, that they were wont to use such Knives made of Flints in Circumcision, as esteeming them Better for the purpose on some account. Thus Zipporah used such a Knife Exod. 4. 25. and they do still circumcise in the Mahometan Countries in the East with such Knives.

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P A R A P H R A S E.

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and

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and circumcise, *i. e.* take care and see that the Children of Israel, *which are yet uncircumcis'd*, be forthwith *All circumcis'd*; *this being the second time that such a general Circumcision was requir'd and perform'd since their Coming out of Egypt: the Former time being doubtless at Mount Sinai, in order to fit them for celebrating the Passover there (o) kept; as the Circumcision here requir'd was in order to fit them for celebrating likewise the Passover, that was to be kept now presently after (as v. 10.)* 3 And Joshua made him sharp Knives, and circumcis'd the Children of Israel at the Hill of the Foreskins, or at the place call'd the Hill of the Foreskins, from the Foreskins that were thrown there, and were so many, as being laid on an Heap to make an Hillock. 4 And this is the Cause why God order'd, and accordingly Joshua did circumcise the Children of Israel: All the People that came out of Egypt, that were Males, even all the Men of War, *i. e.* all that were then twenty years old, dy'd in the Wilderness by the way, after they came out of Egypt. 5 Now all the People aforesaid, *viz.* that were twenty years old when they came out of Egypt, were circumcis'd already; but such Males as were then under twenty, probably were not, at least most of 'em, circumcis'd by reason of the great Oppression, which the Israelites had underwent, especially for so many years before their Coming out of Egypt. For which reason 'tis not to be doubted, (p) but All such were circumcis'd at Mount Sinai before they celebrated the Passover there. But all the People that were born in the Wilderness by the way, as they came forth out of Egypt, and after they were remov'd from Mount Sinai, them they had not circumcis'd. 6 For the Children of Israel walk'd, *i. e.* were in (q) a wandering or unsettled Condition forty years in the Wilderness, till all the People that were Men of War which came out of Egypt were consum'd, because they obey'd

A N N O T A T.

(o) Numb. 10. 1, 2, &c. (p) According to the Command Exod. 12. 48.

(q) Against this, which is generally thought to have been the Reason, why Circumcision was omitted, it is objected, that *Women were brought a Bed and Children born*, which were as unfit to move from place to place as Children newly circumcised. But in answer hereto it is to be consider'd, that Circumcision was only a positive Precept, and so not necessary in it self, and therefore might be dispens'd with on due Occasion; whereas *Women's being brought a Bed and Children born* were things of a Natural Institution, and not only so but Necessary to be kept on in order to preserve the Race of the Israelites. Also it is certain that Many of the Israelitish Women, if not the Generality, were of a strong Constitution, so as that their Delivery of Children did not weaken them or hurt them, as Circumcision did such as underwent it. This appears from Exod. 1. 19: And it may be well suppos'd, that as God miraculously kept their Raiment and Shoes from waxing old, for the forty years they wander'd in the Wilderness; so he did much more preserve their Child-bearing Women very Vigorous after their Delivery, and likewise their New-born Children, so as Motion would not hurt them, as it would Children newly circumcised.

not

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not the Voice of the Lord: unto whom the Lord sware, that he would not shew them the Land which the Lord sware unto their Fathers that he would give us, a Land that floweth with Milk and Hony. 7 And their Children, whom he rais'd up in their stead, them Joshua circumcis'd: for they were uncircumcis'd, because they had not circumcis'd them by the way. 8 And it came to pass when they had done circumcising all the People, that they abode in their places in the Camp, till they were Whole, *i. e. so Well and Easy as that they could go about, at least a little way without any or much Pain. Which therefore was by the fourteenth day of the Month when they kept the Passover, (as v. 10.)* 9 And the Lord said unto Joshua *the day that they were circumcis'd,* This day have I roll'd away *that which you esteem'd* the Reproach of all other Nations, and so particularly of the People of Egypt among whom you liv'd, *viz. Uncircumcision:* wherefore the Name of the Place is call'd Gilgal, *which in Hebrew signifies Rolling,* unto this day. (r)

10 And the Children of Israel *still* encamp'd in Gilgal, and kept the Passover on the fourteenth day of the Month at even, in the Plains of Jericho. 11 And they did eat of the *Corn of the Land (s) after the Passover, *namely they eat unleaven'd Cakes, and parch'd Corn on the self-same day, which consequently was the sixteenth day of the first Month,*

III.
Passover kept, &
Manna ceases.

A N N O T A T.

(r) See note (c) on Chap. 6. 25.

(s) Commentators are much divided about the true Import of this Verse, which is chiefly by the different significations, which two Words in the said Verse are capable of. One of which words is *Mim-mochorath*, which properly signifies, *On the morrow*, and also frequently and more largely, *After* or *Afterwards*: the other word is *Habur* or *Ghabur*, which is thought by some to signify more properly the *Fruit* or *Product* of the year *past*; but by others to signify at large the *Product* of the *present* as well as any *past* year. Now such as take the said words in their proper Sense, suppose the Israelites to have eaten the *old Corn* of the Land *on the morrow* after the Passover, *i. e. on the fifteenth day* of the first Month, and consequently that the *unleaven'd Cakes* here mention'd were made of the said Corn of the *last* year. But then they are at a Loss how to make that which follows agree herewith, *viz. that they eat also parch'd Corn on the self-same day*, that they eat the old Corn. For Levit. 23. 14. it is expressly *forbid* that they should eat such *parch'd Corn*, till they had brought the Offering, *viz. the Sheaf of the First-fruits of the Barley-harvest*, as v. 10. of the *aforecited* Chapter. But now this Sheaf was not offer'd till the *sixteenth day* of the first Month; and so not *on the morrow*, but on the *second day* after the Passover (strictly so call'd. Wherefore it must be suppos'd, either that the Israelites did *transgress* herein the *afore-said* Precept, Lev. 23. 14. or else that they parch'd old Corn; neither of which is probable, Not the Former, because it is not to be doubted, but *Joshua* and all the well-dispos'd Persons were very careful to keep this Feast exactly according to *all its Rites*, that so they might *not displease God by transgressing any Rite* upon their very First Entrance into Canaan, and so forfeit his Favour and Protection. And such Parching of Corn being not to be done without being *easily*

C

discover'd,

PARAPHRASE.

and the second day of the Feast of Unleaven'd Bread, when the Sheaf of Barley was to be offer'd: before the Offering of which they were not to eat of the new Corn or Barley, of which were the unleaven'd Cakes most probably, as well as the parch'd Corn. 12 And the Manna ceas'd on the morrow after they had eaten of the Corn of the Land, i.e. (1) on the seventeenth day of the Month, neither had the Children of Israel Manna any more, but they did eat of the Fruit of the Land of Canaan which grew that year.

ANNOTAT.

discover'd, the Fear of being so discover'd and punish'd by Joshua, was enough to keep such from doing it, as would not have been kept from it only by the Fear of God. And there being *Nothing said* of any *Transgression* committed by their thus eating *parch'd Corn*, it may be reasonably presum'd, it was such *parch'd Corn* as they *might eat*, that is, new Corn parch'd after the Offering of the Sheaf of First-fruits. For that it should be old Corn parch'd, is unlikely, because the old Corn was *hard enough* to be ground or the like *without parching*, the reason of *parching* being, as it seems, to *harden* the new Corn, which was yet *soft* being some of the first that was got in. Hence the LXX expressly render the Hebrew word, which we translate *parch'd Corn*, by *vin*, that is, the *new* Corn. But there is, I think, another very good reason, why the *parch'd Corn* here mention'd is to be understood of the *new* and not of the *old* Corn. Had the Israelites eaten of the *old* Corn, I see *no reason* why such particular Notice should be taken here that they *eat it after the Passover*; since they might have done it *three or four days before*, namely from their first passing Jordan. Wherefore such particular Notice being taken, that they *did eat of the Corn* spoken of *after the Passover*, reasonably implies that the said *Corn* was such as was *not lawful to be eaten of till after the Passover*; namely till after the Offering of the Sheaf of First-fruits. Whence it follows, that the said *Corn* was *new* Corn. And it is but probable, that as soon as the Inhabitants of the Land thereabouts saw or had notice of the Israelites passing Jordan, they either carried off or destroy'd all the old Corn, that the Israelites might not have it for their Use. On these Considerations I have thought it best to render the Hebrew *Habur* simply by *Corn*, not *old Corn*; and necessary to render *Mim-mochorath* at large by *After* in this verse, and not only *on the morrow*. And so all Difficulties ceases. And herein I follow the *Septuagint*, *Chaldee* and *Syriac* Versions, which are of greatest Authority in this matter.

(1) This follows from what is said before of the Day whereon they began to eat of the Corn of the Land. For it being shewn in the foregoing Note, that it is most reasonably to be understood of the Day whereon they *offer'd the Sheaf of First-fruits*, and *after* they had offer'd it, which was the sixteenth of the first Month, it thence evidently follows that the *Manna ceas'd* probably on the seventeenth day, that being the *Morrow after* they began to eat the Corn of the Land. And because *Mim-mochorath* is in this v. 12. to be understood in its proper sense, viz. *on the morrow*; therefore, I suppose, Commentators have been the more *induc'd* to understand it so in v. 11. Whereas since the Word is capable of two senses, they should have been guided rather by the Things spoken of, in determining the true and different Sense of the said Word.

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13 And it came to pass when Joshua was by Jericho, *taking a View of it, and observing, as Generals are wont to do, the Best way of approaching it,* that he lift up his Eyes and look'd, and behold *a sudden Apparition of a Person to him:* There stood, *as he at first thought,* a Man over against him, with his Sword drawn in his hand, *as if he had been some great Commander.* And Joshua, *such was the undaunted Courage wherewith God inspir'd him,* forthwith went unto him, and said unto him, Art thou for us, or for our Adversaries, *for whom Joshua seems to have suspected that he came to fight?* 14 And he said, Nay, *i. e. I am not for your Adversaries as you suspect:* but as Captain in Chief or Prince of the Host of the Lord, *whereby may be denoted, both the Angels of Heaven, and also the Whole Body of the People of Israel,* am I now come unto thee *to give thee Directions against thy Enemies.* And Joshua, *perceiving now that he was no other than a Divine Person,* fell on his Face to the Earth, and did worship him *as a Divine Person,* and said unto him, What saith my Lord unto his Servant? 15 And the said Captain of the Lord's Host said unto Joshua, *Rise up: and when Joshua was risen up, the Divine Person said further, as he did formerly to Moses,* Loose thy shoe from off thy Foot, for the place whereon thou standest is Holy, *thereby giving Joshua full Evidence of the Divinity of his Person.* And Joshua did so. Chap. VI. (u) Now Jericho was closely shut up, because of the Children of Israel: *They of the City kept their Gates so close shut, that None went or could go out to carry Intelligence to Joshua: and the Israelites block'd them up so close, that None came or could get in to bring any Intelligence or Relief to them in the City.* 2 And when Joshua was risen up and stood barefoot, *the same Divine Person, call'd afore the Captain of the Lord's Host, and here plainly Jehovah or the Lord,* said unto Joshua, See, I have given into thine hand Jericho, and the King thereof, and the mighty Men of Valour. 3 And ye shall compass the City, all ye Men of War, namely go round about the City once: thus shalt thou do six days. 4 And seven Priests shall carry before the Ark seven (x) Jubilee-trumpets, *i. e. such Trumpets as ye use to blow withal in the*

IV.
The Lord appears
to Joshua, and di-
rects him how to
take Jericho.

A N N O T A T.

(u) Here we have a remarkable Instance, *How much* the Division of the Bible into Chapters, as it is made, may *hinder* the Understanding of the Connexion, and consequently of the true Meaning of several Passages in the Bible. For All between Chap. 5. 13. and Chap. 6. 5 relates to one and the same Passage in it self, viz. the Apparition of the Second Person of the Blessed Trinity to Joshua, in order to give him Directions concerning the taking of Jericho. Whereas the Division into Chap. 6. being made to begin thus in the middle of the said Passage, it tends to make Common Readers *not observe*, that what is said Chap. 6. 1 — 5, belongs to what is contain'd Chap. 5. 13 — ult. and consequently tends to make them *not understand* aright the said Passage of Holy Scripture.

(x) See Levit. 25. 8 — 10. and the Note (w) there.

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Tear of Jubilee: and the seventh day ye shall compass the City seven times, and the Priests shall blow with the Trumpets. 5 And it shall come to pass that when they make a long Blast with the Jubilee-trumpets, and when ye hear the sound of the Trumpet, *and are commanded by me to shout (v. 16.)* all the People shall shout with a great Shout: and the Wall of the City shall fall down flat or sink into the Earth; and the People shall ascend up into the City, every Man straight before him, *i. e. finding such an easy Entrance and nothing to binder him, that he need not turn to the one side or the other. And when the Lord had given these Directions, he left Joshua.*

V.
The Ark is carried round Jericho the first day.

6 And Joshua the son of Nun, *the next morning as is probable,* call'd the Priests, and said unto them, Take up the Ark of the Covenant, *the Lord doubtless having given Joshua such Directions,* and let seven other Priests carry seven Jubilee-trumpets before the Ark of the Lord. 7 And he said unto the People *that were to follow the Ark,* Pass on ye after the Ark, and go round the City, and let him that is arm'd pass on before the Ark of the Lord. 8 And it came to pass when Joshua had spoken unto the People, that the seven Priests carrying the seven Jubilee-trumpets, pass'd on before the Ark of the Lord, and blew with the Trumpets: and the Ark of the Covenant of the Lord follow'd them. 9 And the armed Men went before the Priests that blew with the Trumpets, and the Rereward, *i. e. such of the People as attended and were not arm'd,* came after the Ark, the Priests going on, and blowing with the Trumpets. 10 And Joshua had commanded the People, saying, Ye shall not shout, nor make any noise with your Voice, neither shall any word proceed out of your Mouth, until the day I bid you shout, then shall ye shout. 11 So the Ark of the Lord compassed the City, going about it once: and they came into the Camp at Gilgal, and lodg'd in the Camp.

VI.
The same is done five days following.

12 And Joshua rose early in the Morning *of the second day of going round the City,* and the Priests took up again the Ark of the Lord: 13 And seven Priests, carrying seven Jubilee-trumpets before the Ark of the Lord, went on continually, and blew with the Trumpets: and the armed Men went before them, but the Rereward came after the Ark of the Lord, the Priests going on, and blowing with the Trumpets. 14 And *thus* the second day they went round the City once, *as they did the first,* and return'd into the Camp. And so they did six days including the two already mention'd.

VII.
The City is taken on the seventh day.

15 And it came to pass on the seventh day, that they rose more early *than they had done the foregoing six, tho' they rose early on each of them, namely they rose this seventh day about the dawning of the Day, or as soon as they could see, because they were to go round the City seven times this day; and accordingly they went round the City after the same manner,*

as

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as they had done the foregoing six days, seven times: the only Difference being that whereas they went round the City but once on each of the foregoing six days, on that seventh day they went round the City seven times. 16 And it came to pass at the seventh time, when the Priests blew with the Trumpets, Joshua said unto the People, Shout, for the Lord hath given you the City. 17 And remember to observe strictly the Directions I have lately given you, as to what ye are to do now at the taking of the City. For it seems most likely that Joshua had sometime afore, when there was more Time and Conveniency for so doing than could be now, given them these Directions from the Lord, viz. The City shall be accurs'd or devoted to perpetual Destruction, even It and All that are therein, in Obedience to the Will of the Lord, who has a Right to punish his Enemies as he pleases, especially when they have (y) refus'd the Offers of Peace made to them by you who are God's People, and thereby have declar'd their Resolution to continue Idolaters, or not to acknowledge and worship the God of Israel. Only Rahab the harlot shall live, she and all that are with her in the House, because she hid the Messengers that we (z) sent, i. e. I sent on the Publick account. 18 And you take care by all means to keep your selves from taking any of the Spoils, they being an Accurs'd thing, and therefore not to be kept for any use of your Own, lest ye make your selves likewise Accurs'd when ye take of the Accurs'd thing, and what is still worse, make the whole (a) Camp of Israel a Curse or Accurs'd in like manner, and so greatly trouble it, i. e. distress it by disturbing the Course of Victories, which otherwise God will vouchsafe unto us. 19 But all the Silver and Gold, (except that (b) of their Images which was to be utterly destroy'd also,) and Vessels of Brass and Iron, and likely of other Metals, are consecrated unto the Lord for the Service of the Tabernacle: and therefore they shall come or be brought into the Treasury of the Lord, i. e. wherein such things are put which are for the said Service, and which accordingly was in the Tabernacle. 20 But to return to the carrying on

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(y) For it is reasonably to be suppos'd, that in this and all the following Cases of taking and destroying Cities &c. Peace had been first offer'd unto the said Cities by the Israelites, according to Deut. 20. 10, &c.

(z) It seems most probable from Chap. 2. that Joshua of himself sent the said Spies, and consequently that the Import of, *We sent*, is that given in the Paraphrase. Otherwise it can reasonably be suppos'd to signify no more than that some of the Elders were likewise privy to the sending of the Spies.

(a) For it is to be known, that God many times takes Occasion to punish the Whole Body of a People for their other Sins, when Some of them only have offended.

(b) According to Deut. 7. 25, 26. And it is probable, that before other Silver and Gold &c. thus taken were put into the Treasury, they were purify'd according to Numb. 31. 22, 23.

the

the Thread of the History, As Joshua commanded (v. 16.) so the People shouted when the Priests blew with the Trumpets: and it came to pass when the People heard the found of the Trumpet, and the People shouted with a great Shout, that the Wall fell down flat, so that the People went up into the City, every Man straight before him, and they took the City. 21 And they utterly destroy'd all that was in the City, both Man and Woman, Young and Old, and Ox, and Sheep, and As, with the edge of the Sword. 22 But Joshua had said to the two Men that had spy'd out the Country, Go into the Harlot's, i. e. Rahab's house, and bring out thence the Woman, and all that she hath, as ye sware unto her. 23 And the young Men that were the Spies, went into her House, whence it appears, that by the wonderful Providence of God her House was still standing, and consequently that part of the Wall on which it stood, when the rest of the Wall was fell down or sunk into the Ground: And the young Men brought out Rahab, and her Father, and her Mother, and her Brethren, and All that she had, i. e. all her Goods; namely they brought out all her Kindred, and left them without the Camp of Israel: For it was not lawful to bring 'em into the Camp, as being Holy by the Special Presence or Ark of the Lord being there, till they had abjur'd their Heathenism or Idolatry, and by Circumcision (and Baptism, as the Custom was at least in after-times, if not now,) were admitted into the Body of the Israelites. 24 And they burnt the City with Fire, and all that was therein: only the Silver and the Gold, and the Vessels of Brass and of Iron, they put into the Treasury of the House of the Lord. 25 And Joshua sav'd Rahab the harlot alive, and her Father's Household, and all that she had; and she dwells in Israel even unto (c) this day, i. e. not only was admitted into the Body of the Israelites, but also was Living among them when Joshua penn'd this Book. And the Favours aforementioned were shewn her, because she hid the Messengers which Joshua sent to spy out Jericho.

VIII.
Jericho is not
to be rebuilt.

26 And Joshua adjur'd them at that time, i. e. made all the People bind themselves by a solemn Oath, adding thereto this Curse on themselves and their Posterity, if any of them broke the said Oath, viz. saying to this effect, Cursed be (d) the Man before or by the Will of the Lord, that rises up and builds again this City Jericho: He shall or let him lay the Foun-

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(c) We have here, I think, a remarkable Instance of the Import of this Phrase, *Unto this Day*, viz. that it may signify no more than *some considerable time After* the Fact was done, tho' it was *not beyond the time of Him that penn'd* the said Expression. For *Rahab's dwelling* among the Children of Israel, is according to the most obvious, and therefore preferable Sense, to be understood as in the Paraphrase, viz. of *Her own being then alive*.

(d) How this was fulfill'd, read 1 Kings 16. 34.

dition

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dation thereof in *the Death* of his First-born, and in his youngest Son shall he *or let him* set up the Gates of it, *i. e. let the rest of his Children* dy in the Carrying on of the Work, so as that he shall lose the last of 'em, when he shall have just finish'd the Work. 27 So the Lord was with Joshua, and his Fame was noised throughout all the Country.

S E C T I O N XXVI.

Containing an Account of what pass'd, From the taking of Jericho, To the taking of Ai. Which Account takes up Chap. VII, and VIII. 29.

Chap. VII. But some of the Children of Israel committed a Trespas, *i. e. such a Sin as was not only an Act of Disobedience to what God had commanded, but also an Act of Injury or Wrong done to God, in taking for Their own use what God had reserv'd for His own use; namely in taking from among the Spoils of Jericho, not only a Babylonish Garment, (v. 21.) which was a Cherem, as thereby is meant an Accursed thing or a thing devoted or design'd for Destruction; but also Silver and Gold which was likewise a Cherem, as thereby is meant a thing devoted only to the Service of God. For Achan the son of Carmi, the son of Zabdi, the son of Zerah, the son of Judah as may be well thought, and so of the Tribe of Judah, took of the Accursed or devoted thing: and therefore the Anger of the Lord was kindled against the whole Body of the Children of Israel, so as to punish 'em by letting 'em have the ill Success following.*

I.
Achan takes of
the accursed thing.

2 And Joshua sent Men from Jericho to Ai, which is beside Beth-aven, on the East-side of the City call'd Luz by the Canaanites, but by the Israelites Bethel, and spake unto them, saying, Go up and view the Country. And the Men went up and view'd Ai. 3 And they return'd to Joshua, and said unto him, Let not all the People, *i. e. of War* go up: but let about two or three thousand Men go up and smite Ai, and make not all the People to labour thither; for they of Ai are but few, (e) and so may easily be conquer'd by such a Number of our Men as we propose. 4 So there went up thither of the People about three thousand Men, and they fled before the Men of Ai. 5 And the Men of Ai smote of them about thirty and six Men: for they chased them from before the Gate of the City Ai even unto Shebarim, a place lying between Ai and the Israelites Camp at Gilgal, and smote so many as is probable of the hindmost of them in the Going down or Descent there was from the Hill on which Ai stood, to the Plains of Jericho in which was Gilgal. Wherefore the Hearts of the People of Israel melted for fear, and became as Water, *i. e. as cold as Water, or weak and wavering in uncertain Resolutions, not*

II.
The Israelites
are worsted by the
Men of Ai; and
humble themselves
before God.

(e) Compare Chap. 8. 25.

knowing

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knowing what to do. 6 And Joshua rent his Cloaths, as the manner was in those days in token of Grief, or on occasion of any great Calamity, and fell to the Earth upon his Face before, *i. e.* toward the Ark of the Lord, until Evening, He and the Elders of Israel, who doubtless rent their Cloaths in like manner, and put dust upon their Heads, this being an bigger Expression of great Grief, and of a deep Sense of their Unworthiness to be reliev'd. 7 And Joshua said in a doleful and humble manner bewailing their forlorn Condition, Alas, O Lord God, I am confounded in my thoughts being wholly unable to understand of my self, Wherefore thou hast at all brought this People over Jordan, if thou see'st fit to deliver us into the hand of the Amorites, as the Men of Ai it seems were, to destroy us: As far as I can apprehend we might wish, Would to God we had been content, and dwelt on the other side Jordan. 8 O Lord, what shall I say, *i. e.* what Course shall I take, when Israel turns their Backs before their Enemies? 9 For the Canaanites properly so call'd, and all the other Inhabitants of the Land shall hear of it, and shall environ us round, and cut off our name, *i. e.* utterly destroy us from the Earth: And with all Humility, I say, I can't see, what thou wilt do to preserve the Glory of thy great Name? or that our Enemies may not think, that after all thou art unable to accomplish what thou hast begun to do for thy People. Wherefore I most humbly desire to know the Occasion of this Change of thy Providence, which has befalln us, and thy Directions what we shall do.

III.
God acquaints
Joshua, why the
Israelites were
worsted, and di-
rects him what
to do.

10 And the Lord said unto Joshua graciously, Arise; and I will tell thee wherefore Israel is worsted, for which thou liest thus upon thy Face: 11 namely Israel has sinn'd, and that inasmuch as they have even transgress'd my Covenant, which I commanded them, *i. e.* that Precept which I lately gave them, and which they covenanted to obey, (f) not only formerly, but even by the late Assurances they gave thee: For they have taken even of the Accursed thing, and have also stoln, *i. e.* done it by way of stealth, as if I could not see what they did, and dissembled also or deny'd the doing of it, when as seems probable Enquiry was made by thee, whether they had all carefully observ'd the foremention'd Precept; and they have put it even among their own Stuff or Goods, thereby persisting in their Sin as if I could not know it. 12 Therefore the Children of Israel could not stand before their Enemies, but turn'd their Backs before their Enemies, because they were accurs'd according to Ch. 6. 18. neither will I be with you any more, except ye destroy the Person or Persons that are principally Accurs'd, and by whose means the Whole Body

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(f) Inasmuch as they had covenanted or promised to do, not only what God had already commanded, but should command; as in other places, so particularly Chap. 1. 16, 17, 18.

of

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of the Israelites is become so in some manner, from among you. 13 *Wherefore* arise, sanctify the People, namely say, Sanctify your selves against to morrow: for thus saith the Lord God of Israel, There is an Accursed thing in the midst of thee, O Israel: thou canst not stand before thine Enemies; until ye take away the Accursed thing from among you. 14 In the Morning therefore ye shall be brought *before the Lord or Tabernacle* according to your Tribes, *namely one Person or the Head of every Tribe*: and it shall be that the Tribe which the Lord takes, *probably by the Persons of each Tribe casting Lots, and the Lot which was to shew which Tribe was to be gon on with, falling on the Person of that Tribe*, shall come according to the Families thereof, *viz. one Person or the Head of each Family*; and the Family which the Lord shall take *by the foresaid way of Lots*, shall come by Households, *i.e. one Person or the Head of each Household*: and the Household which the Lord shall take, shall come Man by Man. 15 And it shall be, that he that is taken with the Accursed thing, shall be burnt with Fire, he and all that he hath, *which is explain'd v. 24.* because he hath transgress'd the Covenant of the Lord, and hecause he hath wrought Folly, *i.e. an heinous Sin* in Israel.

16 So Joshua rose up early in the Morning, and *having kept private to Himself the Orders given v. 14, 15. as was requisite, that the Guilty might not have Opportunity to flee away*, brought Israel *before the Lord* by their Tribes; and the Tribe of Judah was taken: 17 And he brought the Families of *the Tribe of Judah*, and he took the Family of the Zarahites: and he brought the Family of the Zarahites Man by Man, *i.e. every Head of the several Households of that Family*: and the Household of Zabdi was taken. 18 And he brought his Household Man by Man, *i.e. each single Man*; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the Tribe of Judah, was taken. 19 And Joshua said unto Achan *in a compassionate manner*, My son, give, I pray thee, Glory to the Lord God of Israel, *by acknowledging that nothing can be hid from Him*: and accordingly make confession unto him, and tell me now *openly* what thou hast done. 20 And Achan answer'd Joshua, and said, Indeed I have sinn'd against the Lord God of Israel, and thus and thus have I done. 21 When I saw among the Spoils of Jericho a very fine Babylonish garment, *i.e. a Garment finely flower'd or work'd with Flowers of divers Colours, such as Babylon was famous for making of*, and two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels weight, then I coveted them, and took them, and behold, they are hid in the Earth in the midst of my Tent, and the Silver under it, *the Gold being wrapt in the Garment as the LXX understand it, or else being under the Silver*. 22 So Joshua sent Messengers, and they ran unto the Tent, and behold, it was hid in his Tent, and the Silver under it. 23 And they took them out of the

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midst of the Tent, and brought them unto Joshua, and unto all the Children of Israel, and laid them out before the Lord. 24 And Joshua and all Israel with him; took Achan the son, *i. e.* Descendent of Zerah, and the Silver, and the Garment, and the Wedge of Gold, *God not being willing to have the Gold and Silver put into his Treasury, after they had been thus perverted to a Private use;* and his Sons, and his Daughters, *they being privy to their Father's Stealth and Concealing it, and so Consenting to and Approving of it, and thereby becoming as principal Actors also;* and his Oxen, and his Asses, and his Sheep, and his Tent, and all that he had: and they brought them unto the Valley of Achor *so call'd on this account (as v. 26.)* 25 And Joshua said, Why hast thou troubled us, *i. e.* brought so great Trouble and Affliction on Israel by this Sin? *What Folly and Madnes was it for thee so to do? As a just Punishment the Lord shall trouble thee this day, i. e. the Lord has commanded that thou and all thine should be destroy'd.* And all Israel ston'd him, and his Sons, and Daughters, and Cattle, with Stones, *some actually doing it, and the rest being present and consenting to it, and burnt them with Fire, after they had ston'd them with Stones: This being done, to represent the Greatness of the Offence, and to strike a Terror into others not to dare to commit the like.* 26 And they rais'd over him and his that were thus ston'd and burnt, a great Heap of Stones, *as a Monument of the said Sin and severe Punishment thereof, and so a means for deterring others from the like, which is to be seen unto this day.* So the Lord turn'd from the Fierceness of his Anger, *the Punishment he had appointed being executed.* Wherefore, *i. e.* on Account of Achan who had thus troubled (as v. 25.) Israel, the name of that Place, *where he and his were thus ston'd and burnt,* was call'd The Valley of Achor, *i. e.* of Trouble or him that troubled Israel, *viz. where he was punish'd for so doing,* unto this day.

V.
Joshua by God's
Order ga's the se-
cond time against
Achan, and takes it
by Stratagem.

Chap. VIII. And the Lord said unto Joshua, Fear not, neither be thou dismay'd, *because of your late Ill Success since you have known the Cause of it, and that it is now remov'd.* Take (g) all the People or Men

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(g) It can't reasonably be imagin'd, that *no Men of War were left* to guard the Camp at Gilgal, during this Expedition. And therefore by *all the Men of War* here mention'd, must reasonably be understood the *thirty thousand chosen Men* mention'd v. 3. It being most usual in Scripture, to express a thing at first in general terms, and then afterwards to explain how it is to be understood. And in like manner, whereas what is v. 3, and v. 4. added, seems literally to denote, as if Joshua sent *all the thirty thousand Men* to ly in Ambush; it is explain'd v. 12. that only *five thousand* of the said thirty thousand were sent for the Ambuscade. Indeed it seems strange that any considering and judicious Person should not quickly perceive, that thirty thousand was much too great a number for an Ambuscade, they making a considerable Army, and taking up so much Room or Extent where they ly, and more in their March, and not being able to march tho'

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of War, *namely the choicest or most valiant of them as v. 3. with thee; and arise, go up to Ai: see, I have given into thy hand the King of Ai, and his People, and his City, and his Land.* 2 And thou shalt do to Ai and her King, as thou didst unto Jericho and her King: *Only with this Difference, that whereas ye were not to meddle with any of the Spoil of Jericho, or take it to your own use; I now give you this Leave, viz. All the Spoil thereof, i. e. of Ai, and the Cattle thereof, shall ye take for a Prey unto your selves.* And in order to your taking the said City, lay thee an Ambush for seizing the City behind, *i. e. on the West-side of it.* 3 So Joshua arose, and all the People of War, to go up against Ai: and Joshua chose out thirty thousand mighty Men of Valour, and sent a Party of them, *viz. five thousand v. 12. away by night, when they were less liable to be observ'd.* 4 And he commanded them, saying, Behold, ye shall ly in wait against the City, even behind or on the West-side of the City, *where ye will be least suspected to ly so in Wait or Ambush, it being the further side from our Camp: but go not very far from the City, no farther than ye needs must, to prevent your being discover'd, but ly as close to it as you can without Discovery, that ye may be all ready the more to seize the City, when the Inhabitants of it shall be drawn from it, (as v. 17.)* 5 And I, and all the People that are with me, will approach unto the City, *as if we intended to assault it: and it shall come to pass when they come out against us, as at the first it may be well presum'd they will do, being encourag'd thereto by their late good Success against us, that we will pretend to flee before them.* 6 For it may be reasonably suppos'd for the reason aforementioned, that they will come out after us, *when they see us flee, till we have drawn them All from the City: for they will say, They flee before us, as they did at the first time: Therefore to entice them thus to come All out of the City, we will pretend to flee before them as if we were afraid of them.* 7 Then, upon a Signal given as v. 18. ye shall rise up from the Ambush, and seize upon the City:

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tho' in the night without so much noise, as must quickly have discover'd them. The number of *five thousand* is as great as can well be employ'd in an Ambuscade. Lastly it is to be consider'd, that *all the People of War* amounted to above *six hundred thousand Men*, Numb. 16. 51. And as for their *sharing all in the Spoil*, which Bp Patrick thinks to be the reason why God commanded *All* should now go; this they might do, and were to do according to a former Direction of God's, Numb. 31. 25, &c. tho' not above 30000 went against Ai. And I can't but the more wonder how the good Bishop came to be misled here, since he himself has elsewhere observ'd, in reference to the same Expression of *all the People of War*, that it must be so understood as that *enough were left to guard the Camp at Gilgal*; and also has observ'd, that what *Spoils* were taken, were to be divided in a due proportion, among them that *stay'd to guard the Camp*, as well as those that went against the Enemy.

for the Lord your God will, *I assure you*, deliver it into your hand. 8 And it shall be when ye have taken or are become Masters of the City, that ye shall set some part of the City on Fire, to give us notice that ye are become Masters of it: according to the Commandment of the Lord shall ye be careful exactly to do, that ye sin not as Achan did, and so lose us the Victory. For see or know that what I have commanded you, is no other than the Command or Will of God, which he has order'd me to acquaint you with. 9 Joshua therefore sent them forth, *i. e. the foresaid Detachment of five thousand*; and they went to ly in ambush, and abode between Bethel and Ai, on the West-side of Ai: but Joshua lodg'd that night among the People, *i. e. at the Camp at Gilgal, as did the rest of the thirty thousand*. 10 And Joshua rose up early in the morning, and number'd, *i. e. order'd the People of War to be number'd, to see that none of the thirty thousand that were to go with him, were wanting, but the five thousand sent afore*; and then went up He and the Elders of Israel, who attended him probably as a Council of War, before the People of War or the main Army to Ai. 11 And all the People of War that were with him, went up, and drew nigh, and came before the City, and pitch'd on the (b) North-east of Ai; where was a Valley between them and Ai. 12 *Now he had took (v. 3, 4.) about five thousand Men, and set them to ly in ambush between Bethel and Ai, on the West-side of the City. 13 And when they had thus set or placed the People, even all the Host or that which was the main Body of the Army, on the North-east of the City, and their Liers in wait, mention'd v. 3, 9, 12. on the West of the City, then Joshua went that night into the midst of the Valley mention'd

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(b) The LXX read it, or at least render it, on the East-side; and that not without good Cause. Forasmuch as the East-side was the most proper for the Main Army to ly, being directly opposite to the West where the Ambuscade was, and so most likely to keep the Men of Ai from discovering the Ambuscade; they being drawn to observe and guard chiefly, if not wholly in a manner, the East-side of their Town where the Israelites appear'd. Whereas had the Israelites encamp'd on the North-side, it might have been a means of making the Men of Ai to have discover'd the Ambuscade, the West-side being easy to be seen from the North-side. As for the Hebrew word at present in the Text, it do's literally denote only somewhat Hidden; and therefore it might here be apply'd to the East-side of Joshua, on account of its being Cover'd or Hidden with Trees or the like. Also whereas the Hebrews have but four Words to express the four general Quarters of the World; hence they were forced to use the said Words to express also the Subdivisions; as the same Word to express not only the North, but also the North-west or North-east. And as we have an instance of its being used for the North-west, Chap. 17. 10. so here it may be used for the North-east; and therefore I have chosen to render it so, as agreeable both to the Hebrew and LXX. And in like manner the Hebrew word for East do's denote the North-east, Chap. 17. 10. and so the Hebrew word for West may here v. 9. signify the South-west.

(v. 11.)

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(v. 11.) to pray to God for a Blessing on their Enterprize, as is well supposed. 14 And it came to pass when the King of Ai saw it, viz. the main Body of the Israelites Army that were pitch'd on the North-east side of the City, that they halted, i. e. presently the King call'd a Council, and it was resolv'd to dislodge the Israelites as soon as might be the next day: and they rose up early the next morning accordingly; and the Men of the City, that were train'd up to fight, went out against Israel to give them Battle, He and all his People or Men of War, at a time appointed, before the Plain or Valley mention'd v. 11. but he knew not that there were Liers in ambush against him, behind the City. 15 And Joshua and all Israel, at the first Onset, made as if they were beaten before them, and fled by the way of the Wilderness lying between Ai and Jericho or Gilgal. 16 And hereupon all the People, even those that were afore (v. 14.) left in Ai, as being less able to fight, were call'd together to pursue after them: and they pursu'd after Joshua, and were drawn away from the City a considerable distance. 17 And there was not now a Man left in Ai, or in Bethel, this last probably belonging, at least as Tributary, to the King of Ai, and so coming to his Assistance, that was able to go and went not out after Israel: and they left the City of Ai open, as being in no fear of Danger, and pursu'd after Israel. 18 And now the Lord said unto Joshua by a secret Suggestion, Stretch out the Spear that is in thy hand toward Ai, to give the Token for those in Ambush for that purpose to seize the City: for I will now give it into thy hand. And Joshua facing about stretch'd out the Spear that he had in his hand, with a Flag upon it as probable, that it might be seen by the Ambuscade, toward the City Ai. 19 And the Ambush on sight of the said Token arose quickly out of their place, and they ran as soon as he had stretch'd out his hand: and they entred into the City, and took it, and halted, and set one part of the City on fire. 20 And when the Men of Ai, upon the Israelites shouting at the sight of the Smoak, look'd behind them, they saw, and behold, the smoak of the City ascended up to Heaven, and they had no power to flee this way or that way, being quite dismay'd: and the People of Israel, i. e. the Soldiers that made hitherto as if they fled to the Wilderness (v. 15.) now turn'd back upon the Pursuers. 21 Namely when Joshua and all Israel, i. e. the main Army that was with him, saw that the Ambush had taken the City, and that the Smoak of the City ascended, then they turn'd again, and slew the Men of Ai. 22 And the other, which had lain in ambush and so taken the City, issued out of the City against them, i. e. the People of Ai and Bethel that were now fleeing back thither; so they were in the midst of Israel; some of the Israelites, viz. those that were with Joshua, being on this or the East-side; and some, viz. those that issued out of the City, being on that or the West-side of 'em: and thus they smote them of Ai and Bethel, so that they let none of 'em, that,

that came out against them or to pursue them, remain or escape. 23 And the King of Ai they took alive, and brought him to Joshua. 24 And it came to pass, when Israel had made an end of slaying all the Inhabitants of Ai, in the Field and in the Wilderness wherein they chased them, and when they were all fallen on the edge of the Sword, until they were consum'd, that all the Israelites return'd unto Ai, and smote *all the Inhabitants that were left in it*, with the edge of the Sword. 25 And so it was, that all that fell that day, both of Men and Women, were twelve thousand, even all the *Inhabitants, Men or Women*, of Ai. 26 And Joshua drew not his hand back, wherewith he stretch'd out the Spear, *i. e. continued to charge and fight the Enemy*, until he had utterly destroy'd all the Inhabitants of Ai. 27 Only *there was this Difference between what was done at Jericho and here at Ai, viz. the Cattle and Spoil, viz. Gold, Silver, and Household-stuff, &c. of this City, viz. Ai*, Israel took for a Prey unto themselves, according unto the Word of the Lord, which he commanded Joshua. 28 And Joshua burnt Ai, *after they had taken the Spoils of it*, and made it an heap of Ruins for ever, even a Desolation or place laid wast, as it remains unto this day. 29 And the King of Ai he hang'd on a Tree, *as he had done according to v. 2. the King of Jericho*, until evening, *they being the Heads of two very wicked People, and so fit to be made Spectacles of God's Displeasure*: and as soon as the Sun was down, Joshua commanded that they should take his Carcass down from the Tree, and cast it at the entring of the Gate of the City, *where he was wont to sit in Judgment*, and raised thereon a great heap of Stones, *as a Monument of his being hang'd and buried in that place*, that remains unto this day.

S E C T I O N XXVII.

Containing what was done, From the destroying of Ai, To the Israelites making a League with the Gibeonites, &c. Which takes up Chap. VIII. 30 — IX. ult.

I.
The Blessings and
Cursings are pro-
nounc'd on Mount
Ebal and Gerizim
&c.

30 After this, *(i) viz. after all the rest of the Conquests related Chap. 10, and 11. and the Casting of the Lots for the Children of Judah and Joseph related Chap. 15, 16, and 17. the Camp, as seems probable, was remov'd from Gilgal, to the Hills or small Mounts of Ebal and Gerizim, for*

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(i) For it is evident that the Camp, i. e. main Camp and Body of the People were at Gilgal, Chap. 10. ult. and also from Chap. 14. 6. it may be reasonably infer'd, that they continu'd there, till the Lots for the Children of Judah and Joseph were drawn And it is not reasonable to suppose that the said whole Body of Israelites, Women and Children as well as Men, did remove from Gilgal, and come

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the Reason which follows: Namely Joshua built (k) an Altar unto the Lord God of Israel in mount Ebal, 31 as Moses the Servant of the Lord commanded the Children of Israel, as it is written in the Book of the Law of Moses, an Altar of whole Stones, over which no Man hath lift up any Iron: and they offer'd thereon Burnt-offerings unto the Lord, and sacrificed Peace-offerings. 32 And he wrote there upon the Stones a Copy of the Law of Moses, which he wrote in the presence of the Children of Israel. 33 And all Israel, and their Elders, and Officers, and their Judges, stood some on this side the Ark, and some on that side, with their Faces toward the Ark, and so before the Priests of the Levites, which on this extraordinary Occasion carry'd the Ark of the Covenant of the Lord, not from Gilgal hitherto, but from the place in the Neighbourhood of these Mounts where the Camp was, to the little Vale between these two Hills, and there stood about the Ark: As well the Stranger or Proselyte of another Nation, as he that was born among them, i. e. the Israelite by Birth, stood so: viz. Half of them all stood on mount Ebal over against mount Gerizim, and half of them all stood on mount Gerizim over against mount Ebal; each Company with their Faces toward the Ark, which was in the midst of the little Vale between these two Hills, and so with their Faces one toward the other as well as toward the Ark, as was but proper for pronouncing the Blessings and Curses one to the other; as Moses the servant of the Lord had commanded before, that they should bless the People of Israel, where under Blessing is comprehended also Cursing, (This being commanded by Moses as well as That,) forasmuch as the Intent of the Curses was only to deter them the more from Sin, that so they might obtain the Blessings. 34 And afterward, viz. after building the Altar, offering the Sacrifices, and pronouncing particularly the Blessings and Cursings by the Priests and rest of the People; He, viz. Joshua himself read all the Words, i. e. Precepts of the Law, as well as the Blessings and Cursings, which had been afore pronounc'd by the Priests and rest of the People, according to all that is written in the Book of the Law. 35 There was not a Word or Precept of all that

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come to mount *Ebal* and *Gerizim*, and then go back again to *Gilgal*; seeing it is evident from Chap. 18. that they quickly after came to *Shiloh*, which was not far from *Ebal*, not so far as *Gilgal* by a considerable deal. Wherefore it is but reasonable to suppose, that having conquer'd the Land in the Main, the whole Body of Israelites remov'd from *Gilgal* to the Neighbourhood of mount *Ebal* and *Gerizim*, there to do what God commanded. And after that remov'd thence to *Shiloh*, God having some how or other notify'd, that he made choice of that Place for the Tabernacle to be set up in, as in its settled Place. And accordingly it is remarkable, that Chap. 18. 1. it is only said, that the Israelites assembled together at *Shiloh*, not that they came directly thence from *Gilgal*. v. 20. not. p. 5.

(k) See Deut. 11. 29. and 27. 2 — ult.

Moses

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Moses commanded, which Joshua read not before all the Congregation of Israel, with the Women, and the little Ones, and the Strangers that were conversant among them: *This being agreeable to the Command, Deut. 31. 11, 12, 13 and consequently this being the first Sabbatical (1) and seventh Year after their Entry into Canaan.*

Feb. 11. 16.

The Kings of Canaan enter into a Confederacy against Israel.

Chap. IX. And it came to pass when all the Kings which were on this, *i. e. the West-side of Jordan, on the Hills, and in the Vallies, and in all the Coasts of the great or Mediterranean Sea, which lies Westward over against Lebanon, viz. the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebulite heard thereof, viz. of the taking of Ai as well as Jericho by the Israelites, and consequently of all the Territories dependent on or belonging to the Kings of these two Places,* 2 that they resolving not to make peace with the Israelites, enter'd into a Confederacy against them, and accordingly gather'd themselves together to fight with Joshua, and with Israel, with one accord.

III.

The Gibeonites obtain a League by Craft.

3 But when the Inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai, 4 they repented of their rejecting the Offers of Peace which Joshua (m) had at first sent them, and there being no Mercy to be expected by them from the Israelites, after they had once rejected the Offers of Peace at first made, they did work wilily, *i. e. contrive how to put a fallacy on the Israelites, and to obtain by Craft and Cunning what they could not openly.* And hereupon they went some of 'em, and made as if they had been Ambassadors from a far Country, and that it might be the sooner believ'd, that they were come from a Far, they took old Sacks for to carry their Provisions in upon their Asses, and Wine-bottles, old, and rent, and bound up again where they had been rent; 5 and old Shoes and clouted, *i. e. soled and patch'd upon their Feet, and old Garments upon them, and all the Bread of their Provision was dry and mouldy.* 6 And thus they went to Joshua unto the Camp at Gilgal, and said unto him, and to the Men of Israel, *i. e. the Elders that were Joshua's Council,* We be come from a far Country: now therefore make ye a League with us. 7 And the said Men of Israel said unto the Gibeonites who were of the Hivites, Peradventure ye dwell among us, *i. e. are some of the People of this Land;* and if so, how shall we make a League with you? *it being utterly unlawful for us so to do, since you have rejected the Offers of Peace we at first made you.* 8 And they, instead of giving an Answer about their Country, said unto Joshua, as an Expression of their great Humility and Civility, We are thy Servants, *i. e. such as acknowledge the Israelites to be superior to us in Power, and therefore desire their Protection of us in our Liberty and Property.* And Joshua

A N N O T A T.

-(1) For the Law is not order'd to be thus read but on each Sabbatical year, as Deut. 31. 10, &c. (m) According to Deut. 20. 11, 12, &c.

perceiving

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perceiving them backward to name their Country, and so the more suspecting them, said unto them, Who are ye? and from whence come ye? 9 And they studiously and cunningly avoiding still to name their Country, said unto him in general terms, From a very far Country thy Servants are come, and the great Motive of our so doing is, because of the Name (n) of the Lord thy God, which as it may well be suppos'd to be True, so they knew this would be the most likely means to procure them a favourable Audience. For we have heard the Fame of him, namely all that he did in Egypt, 10 and all that he did to the two Kings of the Amorites, that were beyond Jordan, to Sihon King of Heshbon, and to Og King of Bashan, which was at Ashtaroth: Where it is observable that they prudently conceal their Knowledge of the drying up of Jordan, and of the taking of Jericho, because they would have it suppos'd, the tidings of those Wonders could not yet be arriv'd at a Country so far off as they pretended theirs to be. 11 Wherefore our Elders, i. e. the principal Persons, and all the Inhabitants of our Country, having made choice of us to come on this Embassy, spake to us, saying, Take Provisions, i. e. all that is necessary or requisite for the Journey, and go to meet them, i. e. the Israelites, before they bring their Conquests near us, that so they may be the more ready to hearken to our Proposals; and say unto them, We are your Servants: therefore now make ye a League with us. 12 And to demonstrate that we came from a Country far distant from Canaan, you are to know, that This our Bread we took hot for our Provision out of our Houses, on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy: 13 and these Bottles of Wine which we fill'd, were new, and behold, they be rent: and these our Garments and our Shoes are become old, by reason of the very long Journey. 14 And the Men of Israel mention'd v. 6. that is, the Elders that were with Joshua took of their Provision, to see if it was so dry and mouldy as they said. And when they found it was really so, they were thereupon so quickly and fully satisfy'd with what the Gibeonites had said, that they thought it to be no other than Truth; and therefore ask'd not counsel at the Mouth of the Lord as to what they should do in the Case, judging it needless. 15 And Joshua as well as the Elders, taking them to be what they pretended, made Peace with them, and made a League with them, to let them live, i. e. not only to spare their Lives, but also to let them continue in the Enjoyment of all they had: and the Princes of the Congregation sware unto them, ratifying the League by a solemn Oath. And it is very probably

ANNOTAT.

(n) One and the main Condition of Peace, which the Israelites were to offer, was that the other Party should renounce Idolatry, and become Worshipers only of the God of Israel, if not submit to the whole Law. This if they refus'd, they were utterly to be destroy'd.

E

thought,

*thought, that As God would have himself allow'd the Israelites to have made a League with them, on such Conditions as he should direct, had he been consulted by the Israelites; so he was pleas'd to dispose things so, as that by their Craftiness the Gibeonites should compass their End in the main, namely because by v. 9, 10. they seem to have really had a Sense of the God of Israel as Superior to all other gods, and consequently to be dispos'd to become Worshipers of him as Rahab was. 16 And it came to pass at the end of three days, after they had made a League with them, that they heard that they were their Neighbours, and that they dwelt among them. 17 And some of the Children of Israel journey'd, i.e. was sent on purpose to know the Truth, and they came unto their Cities on the third day: now their Cities were Gibeon the Chief, and as Dependent thereon Chephirah, and Beeroth, and Kirjath-jearim. 18 * However the Children of Israel smote them not, because the Princes of the Congregation had sworn unto them by the Lord God of Israel, that they should live (v. 15.) tho' all the rest of the Congregation murmur'd against the Princes for being so hasty in making the said League, because thereby they were depriv'd of the Spoils of the Gibeonites. 19 But all the Princes, unanimously as being of great Moment to still the Peoples Discontent, said unto all the rest of the Congregation, We have sworn unto them by the Lord God of Israel not to touch or harm them: now therefore we may not touch them to hurt or harm them: 20 but this we are resolv'd we will do to them; namely we will let them live, lest the Wrath of God be upon us, because of breaking the Oath which we sware unto 'em. 21 Therefore the Princes said unto them, i.e. the People, You must consent with us to let them live, as the Princes have promised them: but however we do not desire or insist, that they should be equal to us in all Privileges: To this our Oath do's not amount, or oblige us to. We may without any breach of our Oath or League make use of 'em in such Employments, as will save us a great deal of Labour: namely let them be Hewers of Wood and Drawers of Water, for the House of God or Service of the Tabernacle, (as v. 23.) instead of all the Congregation. 22 And accordingly Joshua call'd for them, and he spake unto them, saying, Wherefore have ye beguil'd us, saying, We are very far from you; when ye dwell among us? 23 Now therefore, notwithstanding our Oath which we will keep, and which do's not oblige us to abstain from passing and executing the Sentence I am about to pass upon you, Ye are cursed, namely so far as there shall none of you be freed from being Bond-men in some respect, even Hewers of Wood and Drawers of Water for the House of my God or the Service of the Tabernacle; which by the way you may observe, is a sort of Honourable Service, and no ways Base or Contemptible: so that you have still reason to acknowledge our Clemency toward you. 24 And they answer'd Joshua, and said, Because*

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it was certainly told thy Servants, how that the Lord thy God commanded his servant Moses to give you all the Land, and to destroy all the Inhabitants of the Land from before you; therefore we were sore afraid of our Lives because of you, and have done this thing. 25 And now behold, we are in thy hand or power, so as that thou mightest have put greater Hardships upon us: wherefore as it seems good and right to thee to do unto us as thou hast said, so we are very well content thou shouldst do so unto us, and are sensible of thy Clemency in doing no worse to us. 26 And only so did he unto them, and deliver'd them out of the hand of the Children of Israel, that they slew them not, as it seems many of 'em would have done, notwithstanding the foremention'd Oath of the Princes, only out of Greediness after their Spoil or Goods and Riches. 27 But Joshua made them that day, passing the said Sentence into a Law, Hewers of Wood and Drawers of Water, instead of the Congregation or People of Israel, who were bound afore to do it, even for the Altar of the Lord, viz. that of Burnt-offerings, unto this day, in the place which he, i. e. the Lord should choose for his Tabernacle.

S E C T I O N XXVIII.

Containing an Account of the Conquest of the South-part of Canaan, which takes up Chap. X.

Chap. X. Now it came to pass, when (o) Adoni-zedek King of Jerusalem had heard how Joshua had taken Ai, and had utterly destroy'd it, (as he had done to Jericho and her King, so he had done to Ai and her King,) and how the Inhabitants of Gibeon had made peace with Israel, and were among them, i. e. come into the Interest of the Israelites; 2 that they, i. e. the King of Jerusalem and his People feared greatly, because Gibeon was a great City, and tho' it had no King, but was govern'd by Elders, as Chap. 9. 11. and so was not properly speaking a Royal City, yet it was as one of the Royal Cities, being a Capital City which had others under and depending on it, as Chap. 9. 17. and because it was greater then Ai, and all the Men thereof were mighty or esteem'd Men of Valour: So that if the Gibeonites had reason to submit out of fear to the Israelites, Adoni-zedek and his People had likewise reason to provide in the best manner for their Safety, especially since they lay some of the

I.
Five Kings combine against the Gibeonites, and besiege their City.

A N N O T A T.

(o) It is observable, that as Adoni-zedek was King of Jerusalem, as was Melchisedek, so he had much the same Name, Adoni-zedek signifying Lord of Righteousness, as Melchisedek do's King of Righteousness. And 'tis likely that as Melchisedek was truly such as his Name imported, so his Successors affected the same or like Title, tho' their Characters were far from answering it.

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next to be attack'd by the Israelites in carrying on their Conquest from Jericho or the East toward the West, as they had hitherto done. 3 Wherefore Adoni-zedek King of Jerusalem sent unto *four* neighbouring Kings, viz. Hoham King of Hebron, and unto Piram King of Jarmuth, and unto Japhia King of Lachish, and unto Debir King of Eglon, saying, 4 Come up unto me with your Forces, and help me, that being join'd together we may be able to smite Gibeon, and make it an Example of our just Resentment against the Inhabitants thereof, for forsaking the Interest of their Country, and going over to our Enemies; for it has made Peace with Joshua, and with the Children of Israel. 5 Therefore the five Kings *as* foremention'd, and who are here said to be of the Amorites, *as* much as (p) probably the Amorites had brought under them the Jebusites who inhabited Jerusalem, and the Hittites who inhabited Hebron, and set Kings of their own Nation over them: These five Kings, I say, the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, the King of Eglon, gather'd themselves together, and went up, they and all their Hosts, and encamped before Gibeon, and made War against it, i. e. began to assault it.

II.
Joshua relieves
the Gibeonites,
and conquers the
five Kings.

6 And the Men of Gibeon, probably as soon as they heard of their marching toward them, sent unto Joshua to the Camp of the Israelites, namely to Gilgal, saying, We pray thee slack not thy hand from helping thy Servants; but come up to us quickly, and save us, and help us: for all the Kings of the Amorites that dwell in the Mountains, are gather'd together against us, and we can't hold out against 'em for any time, but must fall into their hands without speedy Succour. 7 So Joshua with all Expedition ascended from Gilgal, he and all the People of War with him, even all the mighty Men of Valour or Choiceſt of the Soldiery; the rest being left to guard the Camp at Gilgal. 8 Namely the Lord* had said unto Joshua upon his Consulting the Divine Majesty about the Expedition, Fear them not, tho' they are so many: for I have deliver'd them into thine hand; there shall not a Man of them stand before thee. 9 Joshua therefore, i. e. being thus encouraged by God, and desir'd to make hast by the Gibeonites, came upon them suddenly or before they expected; namely to this end he went up from Gilgal all night, and as is probable early on the morning after the second night that he left Gilgal, he got to Gibeon so as to attack the Enemy in their Quarters, before they could draw out their Army against him. 10 And tho' this naturally tended to put them into great Confusion, yet their Conquest was chiefly to be ascrib'd to the Lord, inasmuch as he discomfited them, i. e. caus'd them to be discomfited, or to flee rather than to fight by striking such a Terror into them, as made

A N N O T A T.

(p) Or else the Amorites may be here only nam'd, as being the most Powerful, and so put to include all the rest, as is usual.

them

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them afraid to stand against the Israelites; and hereupon the Israelites slew a great many of them with a great Slaughter at Gibeon, before they could flee from before the Walls of the City; and they chased them that fled along the way that go's up to the (q) place afterwards hence call'd Beth-horon, and smote them as they fled to Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, and were in the going down of the Hill on which Beth-horon was afterwards built, that the Lord cast down great Stones, i.e. Hail-stones from Heaven upon them unto Azekah, and they that the Hail-stones fell on dy'd, i.e. were kill'd thereby: they were more which dy'd with Hail-stones, than they whom the Children of Israel slew with the Sword: which is another reason why the Lord is said v. 10. to discomfit them. 12 Then being come to Azekah as in the foregoing verse, and after so many of the Enemy had been slain either by the Sword or Hail-stones, thinking he might destroy them all, if he had but Time enough, before night came to favour their Escape, spake Joshua to the Lord in the same day when the Lord deliver'd up the foremention'd Amorites before the Children of Israel; what Joshua thus spake unto the Lord being in all probability an earnest Petition to grant what he was about to desire in order to compleat the Victory; which God by a secret Suggestion assur'd him of: and thereupon he said in the sight of Israel, i.e. in the presence of his own Army, Sun, stand thou still upon Gibeon, over which thou seemest now to be to me in this place, and thou Moon in the Valley of Ajalon, over which thou likewise appearest now to me, and which was to the West of Gibeon. 13 And the Sun stood still, and the Moon stay'd, until the People had aveng'd themselves, i.e. had got a compleat Victory upon their Enemies. Is not this Miracle of the Sun and Moon's standing still written in the Book of Jasher or Righteous Men? viz. wherein probably were recorded other Wonderful things done by or for Religious Heroes. So the Sun stood still in *one (r) half of Heaven, viz. the Western half thereof, between the Meridian and the Horizon, and in the lower part of the said half, or not far above the Horizon, or not long before he would otherwise have set, as may reasonably be suppos'd, and halted not to go down for about a whole day (s) or quite so long, after

A N N O T A T.

(q) See 1 Chron. 7. 24. The word *Beth-horon* signifies as much as the House or Place of Anger and Fury.

(r) So the Hebrew word signifies, viz. the Half of a thing divided into two parts, or suppos'd to be so divided. Wherefore by the said word can't be understood the Midst of Heaven or Meridian Line, that being what divides the Upper or Visible Hemisphere into two parts; and consequently had the Sun been there when Joshua spake, It would not have been in either Half, but in the Limit of or between Both.

(s) For the Hebrew particle render'd here *about*, often signifies the whole thing.

Joshua

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Joshua had commanded it to stand still, so that this day was near or quite as long as two other days at that time of the Year. And the Moon likewise stood still, tho' no mention is here made of it, but only of the Sun as being that which made day-light, and so enabled the Israelites to compleat their Victory in the manner as is related, (v. 16 — 26.) 14 And there was no day like that before it or after it, that the Lord hearken'd unto the Voice of a Man, so as to stop the Course of the Sun and Moon: and the reason why the Lord did it was this, viz. for that the Lord fought for Israel, i. e. was willing they should have a compleat Victory over their Enemies; and therefore not only kill'd their Enemies with Hail-stones from Heaven, and at the same time suffer'd none of the Hail-stones to fall upon or kill the Israelites, tho' pursuing their Enemies, and therefore probably mingled with them or close by them; but also did this stupendous Miracle in causing the Sun to stand still. 15 * Now Joshua was about to have return'd, and all Israel that were with him, unto the Camp at Gilgal. 16 But he chang'd that Resolution on this account, viz. these five Kings aforemention'd v. 3. fled, and hid themselves in a Cave at Makkedah, i. e. in the Territories of Makkedah, the Wisdom of God seeing fit to let 'em escape, not only the Sword but also the Hail-stones, in order to their being made a more publick and remarkable Example of, (as v. 24 — 27.) 17 And it was told Joshua, who likely had given a particular Charge to make Enquiry what was become of 'em, saying, The five Kings are found hid in a Cave at Makkedah. 18 And Joshua said, Roll great Stones to the Mouth of the Cave to hinder their Coming out, and set Men by it for to keep them there, by hindring any others from removing the Stones: 19 And stay you not, who probably were Officers in the Army, that brought him the foremention'd Intelligence where the five Kings were, but pursue after your Enemies with the Soldiers under your Command, and smite, i. e. slay such of the hindmost of 'em as ye overtake; suffer not any of 'em, as much as in you lies, to enter into their Cities to save themselves: for the Lord your God has deliver'd 'em into your hand, i. e. by thus causing the Sun to stand still has given you Opportunity to make your Victory the more compleat, by destroying many more of 'em than you could have done, had the Sun set at its usual time. 20 And it came to pass when Joshua and the Children of Israel had made an end of slaying 'em with a very great Slaughter, till they were consum'd, so as none of 'em were to be seen in a Body together, that the rest which remain'd of 'em, and were very few in comparison, enter'd or got into fenced Cities, and so sav'd themselves for the present at least. 21 And all the People, i. e. Men of War, that Joshua had in the foregoing verse order'd to pursue the Enemy the several ways they fled, having done so till they could find no more of 'em, none of 'em being left in a Body together so as to be discover'd by the Israelites; then they return'd, i. e. desisted from pursuing, and bent

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bent their Course directly to the Camp of the main Army, viz. to Joshua at, i. e. in the Territory of Makkedah, whither Joshua probably directed his March as soon as he receiv'd the news of the five Kings being hid there: and all the other several Detachments that were sent other ways to pursue the Enemy, came thither to Joshua in Peace, i. e. without meeting with any Enemy to set upon 'em: None of the Enemy or Inhabitants of the Land moved, i. e. dar'd to move so much as his Tongue against any of the said Detachments of the Children of Israel, as they march'd thro' their open Towns or Villages, much less to lift up their hands against them. 22 Then, when all the Army that attended Joshua in this Expedition, were come together to the Camp at Makkedah, said Joshua, Open the Mouth of the Cave, and bring out those five Kings unto me out of the Cave. 23 And they did so, and brought forth those five Kings unto him out of the Cave, the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, and the King of Eglon. 24 And it came to pass when they brought out those Kings unto Joshua, that Joshua call'd for all the Men of Israel, i. e. all the Men of War in the said Camp, and said unto the Captains of the Men of War, which went with him, Come near, put your Feet upon the Necks of these Kings, who probably lay bound on the Ground. And they came near, and put their Feet upon the Necks of them, not out of Insolence or Pride, but in token that these Kings and their Countries were brought into Subjection to the Israelites according to God's promise. 25 And Joshua said unto them, Hence you may learn to fear not the rest of the Inhabitants of Canaan, nor to be dismay'd at them, how formidable soever they may at first appear; but to be strong and of good courage: for thus shall the Lord do to all your Enemies against whom you fight. 26 And afterward Joshua smote them, and slew them, and hang'd them on five Trees, i. e. order'd these things to be done to them as a mark of Infamy, and to strike the greater Terror into the rest of their Enemies; and particularly to let the Inhabitants of Makkedah see, that they were to expect no succour from any of these Kings, how powerful soever they had been. And they were hanging upon the Trees until the evening. 27 And it came to pass at the time of the going down of the Sun, that Joshua commanded, and they took them down off the Trees according to the Law of Moses, namely not in honour to the Kings themselves, but in honour to God, who now dwelt in that Land in his Tabernacle at the Camp at Gilgal. And they cast them into the Cave wherein they had been hid, and laid great Stones in the Cave's mouth, which remain until this day.

28 And during that long day, as is probable, viz. while the five Kings were hanging, Joshua took the neighbouring City Makkedah, the Inhabitants thereof being quite dishearten'd from making any great Resistance, partly by seeing the foresaid five Kings hanging, and partly and in a greater measure

III.
Makkedah is
taken.

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measure by seeing the day thus lengthen'd beyond its usual time, and smote the Inhabitants of it with the edge of the Sword, and also the King thereof: he utterly destroy'd them, even all the Souls that were therein, he let none remain: and he did to the King of Makkedah, as he did unto the King of Jericho. *And herewith probably ended the miraculously long Day.*

IV.
Libnah is taken.

29 Then after some convenient Respite and Refreshment, Joshua pass'd from Makkedah, and all the Men of War of Israel that were with him, unto Libnah, and fought against Libnah. 30 And the Lord deliver'd it also, and the King thereof, into the hand of Israel, and he smote it with the edge of the Sword, and all the Souls that were therein: he let none remain in it, but did unto the King thereof, as he did unto the King of Jericho.

V.
Lachish is taken.

31 And Joshua pass'd from Libnah, and all Israel with him, unto Lachish, and encamp'd against it, *whereby is denoted that this was a stronger City than Libnah, and accordingly it was not taken the same day they came before it, but they fought against it that day;* 32 and the Lord deliver'd Lachish into the hand of Israel, which took it on the second day after they came afore it; and smote it with the edge of the Sword, even all the Souls that were therein, according to all that he had done to Libnah. *And here it is observable, that no mention is made of the King of Lachish, he being one of the five that were hang'd afore.*

VI.
The King of Gezer is conquer'd, and his People.

33 Then Horem King of Gezer, *which lay at a considerable distance from Lachish Northward, having been desir'd so to do by the Inhabitants of Lachish, as soon as they apprehended they should be assaulted by the Israelites in a little time, came up to help Lachish;* and Joshua bearing of his March, probably sent a Detachment to meet him, which smote him and his People that came along with him, and then proceeding to his City took it, and destroy'd the Inhabitants thereof, until he, *i. e. the Detachment sent by Joshua* had left him, *i. e. the King of Gezer* none of his People remaining alive. *And then the Detachment of the Israelites return'd to the main Body of their Army with Joshua.*

VII.
Eglon is taken.

34 And from Lachish Joshua pass'd unto Eglon, and all Israel with him, *the Detachment sent against Gezer being return'd,* and they encamp'd against it, and fought against it. 35 And they took it on that day they set down before it, and so sooner probably than they expected, and smote it with the edge of the Sword, even all the Souls that were therein he utterly destroy'd that day, according to all that he had done to Lachish.

VIII.
Hebron is taken.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron, and they fought against it. 37 And they took it, and smote it with the edge of the Sword, and the King thereof, *there being as hence appears a New one set up in the Room of him that was hang'd, (v. 23, 26.)* and all the Cities thereof, *i. e. which were under the Dominion of the King*

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King of Hebron; which, as hence seems probable, were many, and consequently the King of Hebron was a powerful Prince in that Country.

38 And Joshua, having conquer'd the South-west part of Canaan, as far as to Gaza or the Coasts of the Philistines, (as v. 41.) return'd, i. e. turn'd his Course backward again toward the North-east, and all Israel with him to Debir, and fought against it, 39 and he took it, and the King thereof, and all the Cities thereof, and they smote them with the edge of the Sword, and utterly destroy'd all the Souls that were therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the King thereof, as he had done also to Libnah, and to her King.

IX.
Debir is taken.

40 So Joshua smote or conquer'd in this Expedition all the Country of the Hills, even of the South, i. e. all the Hill-country lying in the South part of Canaan; and of the Vale, and of the Springs, i. e. all the Vale-country adjoining to the said Hill-country, and abounding more with Springs, and all their Kings: he left none remaining, but utterly destroy'd all that breath'd, as the Lord God of Israel commanded. 41 Namely Joshua smote them from Kadesh-barnea, which lies in the very South-coast of Canaan, even unto Gaza, i. e. the Territories of it which lay in the South-west corner of Canaan, and belong'd to the Philistines, who possess'd all the Western coast of Canaan lying on the Mediterranean Sea from Gaza to Ekron, none of which was conquer'd by Joshua, as appears Chap. 13. 2. Having thus conquer'd the South-west of Canaan even to the Coasts of the Philistines, Joshua return'd (as v. 38.) toward the North-east, and smote not only Debir and all the Cities under its Jurisdiction, but also all the Country of Goshen, so call'd from its excellent Pasture, having a City of the same name, and all the rest of the Country lying in his way, even unto Gibeon. 42 Even all these Kings and their Land, (particularly to name all the Chief Cities whereof, and to relate the taking of which, would be too long,) did Joshua take at one time or in one Expedition: because the Lord God of Israel fought for Israel. 43 And Joshua return'd, and all Israel with him, unto the Camp at Gilgal, there to refresh themselves with their Wives and Children, and to divide the Booty with those that were left to defend that Camp; and especially to return solemn Thanks to God for such a wonderful Course of Victories at his Tabernacle, which was at Gilgal.

X.
A Summary Account of Joshua's Conquests in this Expedition.

S E C T I O N XXIX.

Containing an Account of the Conquest of the North part of Canaan, and of Compleating the Conquest of the Land made by Joshua: Which takes up Chap. XI.

Chap. XI. And it came to pass, when Jabin King of Hazor, and who was (as appears v. 10.) the most powerful King in the North part of Canaan, I. the Kings of North-Canaan join together against Joshua, F

naan, had heard those things, *i. e. the Conquest which Joshua had made in the South part of Canaan*, that he sent to the other Kings and States that were in North-Canaan, to bring their Forces and join them with his, in order to fight the Israelites: namely he sent to Jobab King of Madon, and to the King of Shimron, and to the King of Achshaph, 2 and to the Kings that were in the North part of Canaan, *viz. in the Mountains, i. e. Mountainous Country thereof*, and in the Plains or flat Country lying South of the Sea of Cinneroth, otherwise call'd the Sea of Galilee and Lake of Genesareth; and in the Valley emphatically so call'd on account of its Pleasantness, and otherwise call'd the Vale of Jezreel; and in the borders of Dor on the West; 3 and to the Canaanite properly so call'd, living some on the East near Jordan or the Sea of Cinneroth or Galilee, and some on the West by the Mediterranean Sea; and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the Mountains, and to the Hivite under Hermon, an Hill or Mountain in the Land of that Mizpeh which was on the North-east of Canaan. 4 And they went out, they and all their Hosts with them, much People, even as the sand that is upon the Sea-shore in Multitude, which is a Proverbial saying for a prodigiously great Number, with Horses and Chariots very many, which made them the more Formidable, the Israelites being all or chiefly Footmen. 5 And when all these Kings were met together at the place appointed for their general Rendezvous, they march'd thence and came and pitch'd together at the Waters of Merom, otherwise call'd the Semecho-nitic Lake, which was between the Head of Jordan and the Sea of Galilee, and on which Hazor the Capital of Jabin stood, to fight against Israel.

II.

Joshua routs Ja-
bin and all with
him, and subdues
North-Canaan.

6 And the Lord said unto Joshua, *who probably consulted God what he should do on this great Occasion*, Be not afraid because of them: for to Morrow about this time will I deliver them up all, *i. e. far greatest Part of 'em*, to be slain before Israel: thou shalt hough or ham-string their Horses, and burn their Chariots with fire, *they being not to be us'd by the Israelites*. 7 So Joshua came, and all the People of War with him, against them by the Waters of Merom suddenly, and they fell upon them. 8 And the Lord deliver'd them into the hand of Israel, who smote them, and chased them unto great Zidon, *i. e. Zidon which was a great City*, and unto Mizrephoth-maim, *a place probably in the Territory of Zidon*, and unto the Valley of Mizpeh Eastward, *some of the Enemy flying Eastward and some Westward*; and they smote them until they left them none remaining at least in any Body. 9 And Joshua did unto them as the Lord bade him: he houghed their Horses, and burnt their Chariots with fire. 10 And Joshua at that time, *i. e. during the said Expedition and before he return'd to Gilgal*, turn'd back, and took Hazor, and smote Jabin the King thereof: for Hazor before that time

was

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was the Head of all those Kingdoms, *i. e. the King thereof was the Chief King of all the Kings mention'd v. 2, 3.* Wherefore Joshua took the most considerable City Hazor first, as a most likely means to dishearten all the rest from bolding out against him. 11 And they smote all the Souls that were therein with the edge of the Sword, utterly destroying them: there was not any left to breathe; and he burnt Hazor with fire. 12 And all the Cities of those Kings mention'd v. 2, 3. and all the Kings themselves of them did Joshua take, and smote them with the edge of the Sword, and he utterly destroy'd them, as Moses the servant of the Lord commanded. 13 But as for the Cities that stood still in their Strength, *i. e. whose Walls were not batter'd down in the taking of 'em, or which were seated on any Eminence, and so was of greater Strength,* Israel burn'd none of 'em after they had taken them, reserving 'em for to dwell in themselves, except Hazor only, that did Joshua burn for the reason abovemention'd, (v. 10.) 14 And all the Spoil of these Cities, and the Cattle, the Children of Israel took for a Prey unto themselves: but every Man they smote with the edge of the Sword, until they had destroy'd them, neither left they any to breathe. 15 As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord commanded Moses.

16 So Joshua took all that Land, *which belong'd to the Kings or States which he had subdu'd, and which was the far greatest Part of Canaan; namely the Hills or Hill-country in all Canaan, and all the South-country, and all the Land of Goshen aforemention'd, (Chap. 10. 41.) and the Valley mention'd v. 2. of this Chapter, and the Plain or flat Country aforemention'd more particularly, and the Mountain, i. e. several single Mountains in the land of Canaan, afterward of Israel, viz. Carmel, Hermon, &c. and the Valley or Valleys of the same;* 17 even from the mount Halak, that goes up to Seir, and so was the Boundary of the Country of Edom, and consequently of Joshua's Conquest Southward, unto Baal-gad, in the valley of Lebanon, under mount Hermon, *which was the Boundary of Joshua's Conquest Northward:* and all their Kings he took, and smote them, and slew them. 18 *And tho' God was pleas'd to give the Israelites such wonderful Success, yet Joshua made War a long time, six years as Archbishop Usher computes with great probability, with all those Kings.* 19 For there was not a City that made Peace with the Children of Israel, on those Terms that the Israelites offer'd it, except the Hittites, namely the Inhabitants of Gibeon, and the Cities subject to them: all other they took in Battle. 20 For it was the Providence and Wisdom and Justice of the Lord that so order'd things, as to permit them to harden their Hearts, or be so Fool-hardy, as that they should not fear to come against Israel in Battle, notwithstanding the Wonders they had heard and seen had been done for 'em, viz. that he might destroy them utterly, as being

III.

A Summary Account of all the Conquest of Joshua.

obstinately wicked; and that therefore they might have no Favour, as they were to have had, would they have accepted of the terms of Peace offer'd by the Israelites; but that he might destroy them, as the Lord commanded Moses. 21 And at that time, viz. at the Conclusion of the War, and when none were left elsewhere to oppose him, but the Anakims in the Mountains: came Joshua, and cut off the said Anakims, tho' they were of a Gigantick Stature and Strength, from the Mountains, even from Hebron, and from Debir, and from Anab, which were seated in the Hill-country of that part of Canaan, which afterwards fell to the Tribe of Judah; from all the said Mountains or Hill-country of Judah, and from all the other Mountains or Mountainous parts of the land of Canaan, afterward of Israel, Joshua destroy'd them utterly with their Cities. 22 So that there was none of the Anakims left in the land of the Children of Israel: only in Gaza, in Gath, and in Ashdod, which belong'd to the Philistines and Joshua did not conquer, there remain'd some Anakims, either having escap'd and fled thither for Shelter, or having been settled there among the Philistines of ancient time, and before the Israelites came into Canaan. 23 So Joshua took the whole Land aforementioned, or even of all Canaan, i. e. subdu'd it so as none rose up against him, tho' many places were not yet so subdu'd as to be put into the Possession of the Israelites, for Reasons mention'd Exod. 23. 29. and Judg. 3. 1, 4. according to all that the Lord said unto Moses, and Joshua gave it for an Inheritance unto Israel, according to their Divisions by their Tribes; of which a particular Account is given Chap. 15, &c. And the Land rested from War, None of the Philistines, nor any other, daring to give any Disturbance to the Israelites; who thereby had liberty to make a Division of the Country they had conquer'd, among their Tribes; and which God order'd them to go about Chap. 13. 7.

SECTION XXX.

A short Recapitulation of the Conquests made, both under Moses and Joshua, which takes up Chap. XII.

^{L.}
The Conquests in
the time of Moses.

Chap. XII. Now these are the *two Kings* of the Land, which the Children of Israel smote, and possessed their Land on the other side Jordan, viz. toward the rising of the Sun: *which Land extends* from the river Arnon Southward unto mount Hermon Northward, and contains all the Plain or flat Country on the East of Jordan: 2 *Namely the first of the said two Kings was* Sihon King of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the River Arnon, even from the middle of the River; and *who rul'd* half Gilead, even unto the river Jabbok, and the border of the Children of Ammon; 3 and

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3 and who rul'd the Plain mention'd v. 1. and here more particularly describ'd, viz. so as to extend Northward to the Sea of Cinneroth, afterwards call'd the Sea of Galilee, on the East of Jordan; and Southward to the Sea of the Plain, even that otherwise call'd the Salt-sea, on the East likewise of Jordan, and so along the Way to Beth-jeshimoth, even Southward as far as to under Ashdodth-pisgah. 4 And the other of the two Kings (v. 1.) was Og: for the Children of Israel smote likewise the Coast of the said Og King of Bashan, which was of the remnant of the Giants, that dwelt at Ashtaroth, and at Edrei, 5 and reign'd in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and the North half of Gilead, even unto the border of Sihon King of Heshbon. 6 Them did Moses the servant of the Lord, and the Children of Israel smite, and Moses the servant of the Lord gave it for a Possession unto the Reubenites, and Gadites, and the Half tribe of Manasseh.

7 And these, which follow (v. 9, &c.) are the Kings of the Country which Joshua and the Children of Israel smote on this side Jordan on the West, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that go's up to Seir, which Joshua gave unto the Tribes of Israel for a Possession, according to their Divisions. 8 The said Country as to the nature of its Soil may be distinguish'd into the Country in the Mountains, and in the Vallies, and in the Plains, and in the Springs, and in the Wilderness, i. e. more desert or less inhabited Parts as being hottest and dryest, even in the South-country where such Wilderness-land most abounded: And as to the old Inhabitants of the Country, it may be distinguish'd into the Country of the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites. 9 Having thus given an account of the Country conquer'd by him, both as to its own Nature and its former Inhabitants, Joshua now proceeds to reckon up the Kings (as v. 7.) which were conquer'd therein, viz. The King of Jericho, one: the King of Ai, which is beside Bethel, one: 10 the King of Jerusalem, one: the King of Hebron, one: 11 the King of Jarmuth, one: the King of Lachish, one: 12 the King of Eglon, one: the King of Gezer, one: 13 the King of Debir, one: the King of Geder, one: 14 the King of Hormah, one: the King of Arad, one: 15 the King of Libnah, one: the King of Adullam, one: 16 the King of Makkedah, one: the King of (ff) Bethel, one: All which Kings were probably conquer'd in the Expedition related Chap. 10. and liv'd in South-Canaan; as these which follow

II.
The Conquests in
the time of Jo-
shua.

A N N O T A T.

(ff) We read not of any King of Bethel Chap. 8. tho' mention is made more than once of the Men of Bethel coming to help the King of Ai: neither have the LXX any such King. It may be a mistake for Bethul mention'd Chap. 19. 4. and call'd Bethuel, 1 Chron. 4. 30.

liv'd

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liv'd in North-Canaan, and were conquer'd at the time or times refer'd to Chap. 12. viz. 17 the King of Tappuah, one: the King of Hopher, one: 18 the King of Aphek, one: the King of Lasharon, one: 19 the King of Madon, one: the King of Hazor, one: 20 the King of Shimron-meron, one: the King of Achshaph, one: 21 the King of Taanach, one: the King of Megiddo, one: 22 the King of Kedesh, one: the King of Jokneam of Carmel, one: 23 the King of Dor in the Coast of Dor, one: the King of the Nations of Gilgal, i. e. (t) Galilee, one: 24 the King of Tirzah, one: All the Kings aforemention'd amount to thirty and one, they being most of 'em only petty Kings, or the Kings only of one or a few more Cities with their Territories, which were but small.

S E C T I O N XXXI.

An Account of the Division of the Land of Canaan between the nine Tribes and Half, which had no Share in the Country beyond or East of Jordan. Which Account takes up Chap. XIII--XIX.

Feb. 1. 17.

Joshua is order'd to divide the land of Canaan, tho' much of it was yet unconquer'd, which is here specify'd.

Chap. XIII. Now Joshua was old and stricken in years; *the number of 'em we can't certainly find out*: and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much of the Land of Canaan to be conquer'd in order to be actually possess'd by the Israelites; and which I see Good should continue as yet unconquer'd. 2 Namely this is the Land that yet remains unconquer'd: All the Borders or Country of the Philistines, lying on the Mediterranean Sea Southward; and all the Territory of the City Geshuri, lying in the North-east

A N N O T A T.

(t) It is scarcely to be doubted, but the *Goim* here mention'd in Hebrew, and which we translate *Nations*, were the same with the *Goim*, Gen. 14. 1. of whom *Tidal* was King. And it is evident enough, that the said *Tidal* was not King of the place call'd *Gelgel* on the Sea-side not far from *Joppa*. And consequently the said *Gelgel* can't be the place here meant, as Bp *Patrick* inclines to think, as did *St Jerom*. But *Galilee* might very well be the place of the *Goim*, of which *Tidal* was King; and hence as the said People are here styl'd the *Goim of Galilee*, so that part of *Galilee*, wherein they dwelt, is elsewhere styl'd *Galilee of the Goim* or *Nations*. For that this Title was not given to any part of *Galilee*, before *Solomon* gave some Cities therein to the King of *Tyre*, is what is to be prov'd; or that *Galilee of the Goim* or *Nations* were so call'd from the said Cities being given to the King of *Tyre*. Certain it is that the said Title belong'd to a much greater Tract than that of the said Cities. And I know of no better Reason for its being so call'd, than because it was the Country of the *Goim* mention'd here and Gen. 14. And tho' Gen. 14. 1. *Goim* is render'd by the LXX *ἔθνη*, yet here it is render'd as a Proper Name, which may possibly be the truest Acceptation.

part

P A R A P H R A S E.

part of Canaan. 3 *As for the land of the Philistines, it reaches from Sihor, which is a Rivulet running before Egypt, (u) i. e. dividing Canaan, and Egypt, even unto the borders of Ekron Northward: which land of the Philistines is to be counted as belonging to the Canaanite; forasmuch as it did originally so; and therefore is to be counted as design'd by me to be given to the Israelites, as being a part of the land of Canaan: Within this land there are five Lords of the Philistines or petty Princes, viz. the Lords of the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites, (w) a Remnant of the ancient Inhabitants of this Country are mix'd up and down with the Philistines.* 4 *As the land of the Philistines is yet unconquer'd, so likewise from the Philistines on the South all the land of the Canaanites properly so call'd, and which lies along the Mediterranean Sea as do's that of the Philistines; and particularly as far as to Mearah which belongs to the Sidonians, and seems to have been the very last place of Canaan Northward, and on or near the Mediterranean Sea; the said land of the Canaanites extending from the said Sea, unto Aphek Eastward, and so to the borders of the Amorites in those North parts.* 5 *and to the land of (x) the Giblites Northward: Also there is yet unconquer'd all Lebanon, lying from the land of the Canaanites properly so call'd toward the Sun-rising, namely from Baal-gad under mount Hermon on the East to the entering into Hamath, i. e. to the confines or borders of Hamath on the West.* 6 *But all the Inhabitants of the said Hill-country spoken of v. 5. viz. from Lebanon unto Misrephoth-maim, and all the Sidonians living more West of the said Inhabitants of the Hill-country, even on the Coast of the West or Midland Sea; tho' they are yet unconquer'd, yet them will I drive out from before the Children of Israel in due time, if the Israelites persist constant in their Duty to me: but at present I see it not Good to let the aforesaid Parts of Canaan be actually conquer'd by the Israelites: the Only thing thou hast now to do more, is this, viz. divide thou it, i. e. the Whole Land, what is unconquer'd, as well as what is conquer'd, by Lot unto the Israelites for an Inheritance, as I have commanded thee formerly to do in due time, and now tell thee that the said time is come.* 7 *Now therefore divide this Land, unconquer'd as well as conquer'd, unto the nine Tribes and the Half-tribe of Manasseh, which have yet no Inheritance assign'd them.* 8 * *As for the other Half-tribe of Manasseh, with them the Reubenites and the Gadites have already receiv'd their Inheritance, which Moses gave them, beyond Jordan Eastward, even as*

A N N O T A T.

(u) Hence it is call'd elsewhere, *the River of Egypt*, as Chap. 15. 4.

(w) Deut. 2. 23. (x) The Land of the Giblites was not given to the Israelites for an Inheritance, it lying *without* the Border of Canaan Northwards.

Moses

Moses the servant of the Lord gave them; so that they are to have no Share of the land of Canaan.

II.
An Account of
the Extent & Di-
vision of the Land
East of Jordan.

9 Joshua, having in the foregoing v. 1 — 8. set down what Command he had receiv'd from God, saw fit to add here again an Account of the Division of the Land beyond or East of Jordan, between the two foremention'd Tribes and an Half; in order that hereby might be prevented any future Dispute about this matter, but the Division of the said Land East of Jordan might be held as Good, as that made by Lot among the rest of the Tribes on the West of Jordan; and that they on the East of Jordan might have no pretence to any Claim of any Share of the Land West of Jordan, or the land of Canaan; nor those in Canaan have any pretence to any Share of the Land East of Jordan. Accordingly Joshua begins with setting out the Extent of the Whole Country beyond or East of Jordan, which reach'd from Aroer Southward, that is on the bank of the River Arnon, even the City that is in a little Isle in the midst of the said River, and contain'd all the Plain of Medeba unto Dibon; 10 and all the Cities of Sihon King of the Amorites, which reign'd in Heshbon, unto the border of the Children of Ammon: 11 and Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah: 12 All the Kingdom of Og in Bashan, which reign'd in Ashtaroth and in Edrei, who remain'd of the Remnant of the Giants: for these did Moses smite, and cast them out. 13 Namely all aforementioned but the Geshurites and Maachathites: for the Children of Israel expell'd not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites, i. e. in part of the Land allotted to the Israelites unto this day. 14 Only to the Tribe of Levi he, i. e. Moses gave no part of the Land East of Jordan for an Inheritance: the Sacrifices of the Lord God of Israel made by fire are their Inheritance, i. e. of the Priests, and other Provision is made for the rest of the Levites, as he said unto them. 15 And to come now to the particular Shares of each Tribe situated beyond Jordan, Moses gave unto the Tribe of the Children of Reuben, Inheritance according to their Families: 16 And their Coast was from Aroer, that is on the bank of the River Arnon, and the City that is in the midst of the River, and all the Plain by Medeba: 17 Heshbon and all her Cities that are in the Plain; Dibon, and Bamoth-baal, and Beth-baal-meon, 18 and Jahaza, and Kedemoth, and Mephaath, 19 and Kirjathaim, and Sibmah, and Zareth-shaar in the mount of the Valley, i. e. which overlooks or adjoins to the great Plain, v. 16, 17. 20 and Beth-peor, and Ahdath-pisgah, and Beth-jeshimoth; 21 namely Moses subdu'd all the Cities of the Plain, and all the Kingdom of Sihon King of the Amorites, which reign'd in Heshbon, whom Moses smote; *as he did also afterwards the Princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were Dukes of Sihon,

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Sihon, *i. e.* Tributary to him; tho' dwelling in the Country of Midian.
 22 Balaam also the son of Beor the Soothsayer did the Children of Israel slay with the Sword, among them that were slain by them; *which Joshua particularly remarks here to put the Israelites the more in mind of God's signal Goodness to them, in not permitting Balaam to curse them.*
 23 And the Border of the Children of Reuben was Jordan and the Border thereof. This was the Inheritance of the Children of Reuben after their Families, the Cities and the Villages thereof. 24 And Moses gave Inheritance unto the Tribe of Gad, even unto the Children of Gad according to their Families: 25 and their Coast was Jazer, and all the Cities of Gilead, even *all the said Cities that lay South of Jabbok, and formerly made half the Land of the Children of Ammon, namely till it was taken from the Ammonites by Sihon, unto Aroer that is before Rabbah, which was the Chief City of the Ammonites, viz. before it as you go from South to North:* 26 and from Heshbon unto Ramoth-mizpeh, and Betonim: and from Mahanaim unto the Border of Debir: 27 and in the Valley or Plain *aforemention'd*, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the Kingdom of Sihon King of Heshbon, even Jordan and his border, *i. e.* the Country lying along Jordan, unto the edge or South-end of the Sea of Cinneroth or Galilee, on the other side Jordan Eastward. 28 This is the Inheritance of the Children of Gad after their Families, their Cities, and their Villages. 29 And Moses gave Inheritance unto the Half tribe of Manasseh: and this was the Possession of the Half tribe of the Children of Manasseh by their Families. 30 And their Coast was from Mahanaim, *and their Country contain'd all Bashan, not only properly so call'd, but so as to denote all the Kingdom of Og King of Bashan, even all the Towns of Jair which are in Argob belonging to the Kingdom of Bashan, being three score small Cities,* 31 and half Gilead, *viz. the half lying North of the river Jabbok;* and Ashtaroth and Edrei, *two Royal Cities of the Kingdom of Og in Bashan,* unto the Children of Machir, the only son of Manasseh, even to one half of the *said* Children of Machir, *and consequently of the Tribe of Manasseh,* by or according to their Families: 32 these are the Countries which Moses did distribute for an Inheritance, *while the Israelites lay encamp'd in the Plains of Moab, on the other side Jordan by Jericho Eastward.* 33 But unto the Tribe of Levi Moses gave not any Inheritance: the Lord God of Israel was their Inheritance, as he said unto them.

Chap. XIV. And Joshua, having thus in the foregoing Chapter given an Account of the division of the Land East of Jordan, between the two Tribes and an Half there mention'd, he now proceeds to give an Account of the division of the Land of Canaan between the other Tribes. Namely these are the Countries which the Children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Joshua the son of Nun,

III.
 A general account
 of the Division of
 the Land of Ca-
 naan.

and the Heads of the Fathers of the Tribes of the Children of Israel, distributed for Inheritance unto them. 2 By Lot was their Inheritance, as the Lord commanded by the hand of Moses, for the nine Tribes, and for the Half tribe. 3 For Moses had given the Inheritance of two Tribes and an Half tribe on the other side Jordan: but unto the Levites he gave none Inheritance among them, *i. e. neither Moses himself among the Tribes East of Jordan, nor Joshua according to his Directions from God among the Tribes in Canaan.* 4 For the Children of Joseph were counted as two Tribes, viz. Manasseh and Ephraim, *the Privilege of the Firstborn. having a double Portion being transfer'd from Reuben to Joseph: So that there were twelve Tribes among whom the Land was to be divided, without reckoning the Tribe of Levi into the number: therefore they gave no part unto the Levites in the Land, except Cities to dwell in, with their Suburbs for their Cattle, and for their Substance.* 5 As the Lord commanded Moses, so the Children of Israel did: and accordingly now they divided, *i. e. set about dividing the Land of Canaan, as God Chap. 13. 6, 7. commanded Joshua.*

IV.
Caleb has Hebron
assign'd him by a
Special Privilege
or Claim.

6 * Now before the division of the said Canaan, and even before the end of the War as appears probable from v. ult. the Children of Judah had come unto Joshua, while they lay encamp'd at Gilgal: and Caleb the son of Jephunneh the Kenezite, *in whose behalf the rest came,* said unto him, Thou knowest the thing that the Lord said unto Moses the man of God, concerning me and thee, in Kadesh-barnea. 7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea, to espy out the Land; and I brought him word again, as it was in mine heart, *i. e. deliver'd my true Opinion freely and sincerely, without either Fear or Flattery.* 8 Nevertheless, my Brethren that went up with me, made the heart of the People melt: but I wholly follow'd the Lord my God, as God himself (*y*) testify'd of him; which therefore he might mention without any breach of Modesty, it being the very ground of his present Petition. 9 And Moses acquainted us that the Lord sware on that day, saying, Surely the Land whereon thy feet hath troden, shall be thy Inheritance, and thy Childrens for ever: because thou hast wholly follow'd the Lord my God. 10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the Children of Israel wander'd in the Wilderness: and now lo, I am this day fourscore and five years old. 11 As yet I am as strong this day, as I was in the day that Moses sent me: as my Strength was then, even so is my Strength now, for War, both to go out, and to come in. 12 Now therefore give me this Mountain, *i. e. Mountainous Tract where Hebron lies,* whereof the Lord spake in that day, *i. e. which God then promised me: for thou heardest what the Lord said concerning*

(*y*) Numb. 13. 31, 32. and 14. 1, &c.

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me in that day; and how the Account that the Anakims were there, and that the Cities of Canaan were great and fenced, made the rest of the People's hearts to faint, but thine and mine: for a Reward of which God has kept only us two alive to enter into this Land. As I was not then afraid of the Anakims, so neither am I now; my Strength of Body, and Courage of Mind, and Fitness for any such Undertaking, being as great now as then: Wherefore if so be the Lord will be with me, which I speak, not as doubting of his Assistance, but as acknowledging my ability of Body and Mind will avail nothing without his Blessing; then I shall be able to drive them out, as the Lord said. 13 And Joshua blessed him, i. e. acknowledg'd his Deserts, and his Claim thereon to be just, and beseech'd God to prosper him, and gave unto Caleb the son of Jephunneh, Hebron, i. e. not the City it self, for it was a Levitical City or one of them that was given to the Levites, (as Chap. 21. 11, 12) but the Country about it, viz the neighbouring Villages and Fields for an Inheritance. 14 The said adjacent Country to Hebron therefore became the Inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because that he wholly follow'd the Lord God of Israel. 15 And the name of Hebron before was Kirjath-arba, which Arba was a great Man among the Anakims, being the Father of Anak. And what is here said v. 6 — 13. is to be understood as transacted, before the Land had rest from War, as is mention'd Chap. 11. 23. even before what is mention'd Chap. 11. 21. the Anakims there mention'd to be cut off from Hebron, being in all probability subdu'd by Caleb after the foremention'd (v. 13.) Grant of Hebron unto him.

Chap. XV. Wherefore to return to the Series of this History. God having commanded Joshua to go about dividing the land of Canaan, Chap. 13. 6, 7. He accordingly went about it, Chap. 14. 5. (All from thence hitherto being a Parenthesis.) This then was the Lot of the Tribe of the Children of Judah by their Families, which was the first Lot that came up, in Honour of it, and that the Prophecy of Jacob might be fulfill'd concerning his Pre-eminence among his Brethren: the part of Canaan which fell to the said Tribe by Lot, I say, extended even to the Border of Edom on the South-East: for the Wilderness of Zin which lay Southward adjoining to Edom, was the utmost part Eastward of the South-coast of Judah. 2 Namely their South border was or began Eastward from the Shore of the Salt-sea, even from the Bay thereof that looks Southward, i. e. from the most Southerly part of the Salt-sea, which was narrower than the rest, and so made a sort of Bay or Creek. 3 And it, i. e. the said South border went on from the South point of the Salt-sea to the South side of an Hill call'd Maaleh-acrabbim, and pass'd along to the City Zin, which gave name to the Wilderness afore (v. 1.) mention'd; and ascended up on the South side of Kadesh-barnea: and pass'd along to Hezron,

V.
The Lot of Judah, and particularly the South Border thereof.

P A R A P H R A S E.

and went up to Adar, and fetch'd a Compass, *i. e.* went with a Bending to Karkaa. 4 From thence it pass'd toward Azmon, and went out unto the river of Egypt, and the Goings out or *End Westward* of that, *i. e.* the South Coast were at the Mediterranean Sea. This shall be your South coast.

VI.
The East, North,
and west Border of
the Tribe of Ju-
dah.

5 And the East border was the *whole length of the Salt-sea*, even from its South end unto its North end, where also is the end of Jordan, the said River there running into the said Sea. And their Border in the North quarter was or began Eastward from the fore-said North end or Bay of the Salt-sea, which is at the uttermost part or end or mouth of Jordan. 6 And the said North border went up from the mouth of Jordan, or North end of the Salt-sea to Beth-hogla, and pass'd along by the North of Beth-arabah, and thence the said Border went up to the stone of Bohan the Son, *i. e.* Descendent of Reuben, the said Stone being so call'd, either in memory of some famous Exploit perform'd by him in this place, or as being a Monument of his being there buried, as dying there or in the Neighbourhood. 7 And the said Border went up to Debir, different from that mention'd v. 15. and Chap. 10. 38. from the Valley of Achor afore (Chap. 7. ult.) mention'd, and so Northward looking toward Gilgal, not where the Camp of the Israelites was so long, but a place otherwise call'd Geliloth, *i. e.* the Border here spoken of has Geliloth on the North of it; which Geliloth is a place that is before the going up or Hill that go's up to Adummim, which Adummim is on the South side of the River probably Kedron: and the said North border pass'd on to the Waters of En-themesh, and thence it went on to En-rogel; 8 and thence the Border went up by the valley of the Son of Hinnom, which Hinnom was probably an eminent Person, that was in Ancient times the Owner of this Valley; unto the South side of the City of the Jebusite, the same City is now call'd Jerusalem. Then the Border went up to the top of the Mountain Moriah, that lies before the valley of Hinnom, namely Westward of the said Valley; which mountain Moriah is at the end of the valley of the Rephaim or Giants, the said valley lying Northward of the said mountain. 9 And the Border was drawn from the top of the afore-said Hill or mountain Moriah unto the fountain of the water of Nephtoah, and went on to the Cities of mount Ephron: thence the Border was drawn to Baalah, which is otherwise call'd Kirjath-jearim. 10 And the Border compass'd, *i. e.* went not in a direct line but bending from Baalah Westward unto mount Seir, not that belonging to the Edomites but another of that name; and pass'd along unto the side of mount Jearim (which is Chesalon) on the North side, and went down to Beth-themesh, and pass'd on to Timnah. 11 Thence the Border went on to the side of Ekron Northward: thence the Border was drawn to Shicron, and pass'd along to mount Baalah, and went on unto Jabneel: and the end of the said North border

Westward

P A R A P H R A S E.

Westward was at the Mediterranean Sea. 12 And the West border was along the great or Mediterranean Sea, even the Coast thereof. This contain'd from v. 2. hitherto is a Description of the Coast or Border of the Lot that fell to the Children of Judah round about, i. e. on all sides, which Lot was only at first of so much Land for the whole Tribe in general. Unto every Family of which a due Portion was afterwards assign'd, according to the Greatness or Smalness of their Families; and the like is to be understood as to all the other Tribes.

13 But unto Caleb the son of Jephunneh, (z) *afore the Casting of Lots; he, i. e. Joshua had given a part in that Division, which by the Providence of God in directing the Lots fell afterward to the Tribe of Judah, and so was divided among the rest of the Children of Judah: the said Part being given to Caleb, according to the special Commandment of the Lord first to Moses, and so by him to Joshua, as has been more fully related Chap. 14. 6 — 15. even the City of Arba the father of Anak, which City is Hebron. 14 And Caleb, by the Assistance of the Army or Detachment that was with him, drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the Children of Anak, who till then held some strong Holds or Fortify'd places about Hebron, tho' Hebron it self had been subdu'd and taken by Joshua; or else returning after Joshua's Departure, had again possess'd themselves of Hebron, as also Debir. 15 And therefore he, i. e. Caleb went up thence, viz. from Hebron, after he had driven thence the Anakims, to drive out likewise such Anakims, as since the Conquest of the said City by Joshua had made themselves the Inhabitants of Debir: and the name of Debir before was Kirjath-sepher, which is as much as to say, the City of Books, Learning or the Law; it being not improbably thought to have been the Seat of Learning among the Canaanites, as Athens was among the Greeks. 16 And Caleb, to encourage the Army that he led against Debir to fight more resolutely, said or made Proclamation to this effect: He that limtes Kirjath-sepher, and takes it, i. e. is most Instrumental in taking it, to him will I give Achsah my Daughter to Wife. 17 And Othniel the Son of Kenaz, which Kenaz was the Brother of Caleb, took it, i. e. was most Instrumental in taking it, first scaling the Wall or the like: and he gave him Achsah his daughter to Wife. 18 And it came to pass, as she came unto him, i. e. was brought from her Father's house to her Husband's according to the Custom among the Jews, that she mov'd him, i. e. her Husband, to ask himself or let her ask of her Father a Field. And he thinking it more proper for her to ask, she lighted off her As, which sort of Creature was generally used in those Countries at least in those times; and Caleb said unto her upon her Addressing her self so to him, What wouldst thou? 19 Who answer'd, Give me such a Field for a Blessing or Gift, which may render*

VII.
A further Account of Caleb's Portion and Conquests &c.

(z) Chap. 14. 6, &c.

the

P A R A P H R A S E.

the Dowry, or Land thou hast given me for my Fortune, much more Beneficial: for what thou hast given me already, being a South-land, i. e. a dry Ground and not well water'd; it would be a great Kindness, if thou pleasest to give me also the Field I desire, there being therein many Springs of Water. And he gave her the upper Springs, and the nether Springs; whereby seems denoted that he gave her even more than she desir'd, which was the Field wherein were only the upper Springs, or only the nether.

VIII.
Cities belonging
to the Tribe of
Judah.

20 To go on now with the Description of the Lot of Judah. As the several Borders thereof are afore describ'd v. 2 — 12. so this which follows is an Account of the Cities, which fell to the Inheritance of the Tribe of the Children of Judah according to their Families. 21 Namely the utmost (a) Cities of the Tribe of the Children of Judah toward the Coast of Edom or Southward, were Kabzeel, and Eder, and Jagur, 22 and Kinah, and Dimonah, and Adadah, 23 and Kedesh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth, 25 and Hazor, Hadattah, and Kerioth, and Hezron which is Hazor, 26 Aman, and Shemah, and Moladah, 27 and Hazar-geddah, and Heshmon, and Beth-palet, 28 and Hazar-shual, and Beer-sheba, and Bizjothjah, 29 Baalah, and Iim, and Azem, 30 and Eltolad, and Chefil, and Hormah, 31 and Ziklag, and Madmannah, and Sansannah, 32 and Lebaoth, and Shilhim, and Ain, and Rimmon: all the Cities aforementioned, being thirty eight, did fall at first by Lot unto the Tribe of Judah: but nine of them were afterwards given to the Tribe of Simeon, as Chap. 19. 2, 3, &c. so that there are but twenty and nine, which belong to Judah, with their Villages, which are not set down. 33 And in the Valley or plain Country, probably adjoining Northward to some of the foremention'd Cities, Eshtaol, and Zoreah, and Ashnah, 34 and Zanoah, and Engannim, Tappuah, and Enam, 35 Jarmuth, and Adullam, Socoh, and Azekah, 36 and Sharaim, and Adithaim, and Gederah (b) or Gederothaim: fourteen Cities with their Villages. 37 Further in the Tribe of Judah and lying likewise in the Valley or plain Country, Zenan, and Hadasha, and Migdal-gad, 38 and Dilean, and Mizpeh, and Joktheel, 39 Lachil, and Bozkath, and Eglon,

A N N O T A T.

(a) It will be to little or no purpose, to swell the Notes with observing therein, what is said of any of the following Cities of this or the other Tribes, in other places of Scripture. The Common References in the Margin of our Bibles, or any Concordance will do this. And it will avail us little, to go about to describe in words the Situation of each City more particularly; this being not in any tolerable manner to be understood without a Map. What is requisite to be taken notice of concerning any place, is in the Paraphrase taken notice of already, or shall be in the following Notes.

(b) So it must be understood, or else there will be fifteen Cities in the foregoing Account, v. 33 — 36. And accordingly the LXX render *Gederothaim* as an Appellative, denoting only some Suburb or the like adjoining to *Gederah*.

40 and

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40 and Cabbon, and Lahmas, and Kithlish, 41 and Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen Cities with their Villages. 42 Libnah, and Ether, and Ashan, 43 and Jiphtah, and Ashnah, and Nezib, 44 and Keilah, and Achzib, and Marefhah: nine Cities with their Villages, 45 *Along the Coast of the Mediterranean Sea from North to South*, Ekron with her Daughters, *i.e.* Towns built by them of Ekron, as probably Gath and Askelon, they being not here mention'd, and her Villages: 46 *namely all the Towns that lay from Ekron, and along the Sea, unto Ashdod, with their Villages: 47 Ashdod with her Towns and her Villages, Gaza with her Towns and her Villages, unto the river of Egypt, and the great or Mediterranean Sea, which was even the Border thereof, *viz.* of the Tribe of Judah on this West side. 48 And in the Mountains, *i.e.* Mountainous parts or Hill-country, Shamir, and Jattir, and Socoh, 49 and Dannah, and Kirjath-sannah, which signifies the same as (c) Kirjath-sepher: and is otherwise call'd Debir, 50 and Anab, and Eshtemoah, and Anim. 51 and Goshen, and Holon, and Giloh: eleven Cities with their Villages. 52 Arab, and Dumah, and Eshean, 53 and Janum, and Beth-tappuah, and Aphecach, 54 and Humtah, and Kirjath-arba (which is Hebron,) and Zior: nine Cities with their Villages. 55 Maon, Carmel, and Ziph, and Juttah, 56 and Jezreel, and Jokdeam, and Zanoah, 57 Cain, Gibeah, and Timnah: ten Cities with their Villages, 58 Halhul, Beth-zur, and Gedor, 59 and Maarath, and Beth-anoth, and Eltekon: six Cities with their Villages. 60 Kirjath-baal, which is otherwise call'd Kirjath-jearim, and Rabbah: two Cities with their Villages. 61 In the Wilderness or thinly inhabited Parts, Beth-arabah, Middin, and Secacah, 62 and Nibshan, and the City of Salt thought to be Zoar, to which Lot fled, and so call'd, because it stood near the Salt-sea, or because Lot's Wife was thereabout turn'd into a Pillar of Salt; and En-gedi: six Cities with their Villages. 63 As for the Jebusites the old Inhabitants of Jerusalem, the Children of Judah, to whom Jerusalem belong'd in part, the other part lying in the Tribe of Benjamin, could not drive them out of all Jerusalem: but the Jebusites dwelt with the Children of Judah in the Fort of Zion, which is at Jerusalem (d) unto this day.

Chap. XVI. And the second Lot (e) that came up, was that of the Children of Joseph, *viz.* the whole Tribe of Ephraim, and Half tribe of

IX.

The general Border of the Sons of Joseph Southward.

A N N O T A T.

(c) See v. 15. (d) Hence it is evident, that this must be written before the taking the Fort of Zion by King David; and consequently that this Expression, unto this Day, do's not always refer to the times of Ezra.

(e) That there was but one Lot drawn for all the Children of Joseph, that were to settle in Canaan, appears Chap. 17. 14. and the Reason thereof is given in the Paraphrase of Chap. 17. 1.

Manasseh,

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Manasseh, the other Half having its Inheritance on the East of Jordan. And the South border of this Lot went from Jordan, where it began Eastward, to Jericho, namely to the Water of Jericho that is on the East of it; and thence to the Wilderness that go's up from Jericho, throughout or along mount Bethel; 2 thence it go's on from Bethel (f) which is Luz, and passes along to the Borders of Archi-ataroth; 3 thence it go's down Westward to the Coast of Japhleti, unto the Coast of Beth-horon the nether, and to Gazer: and the West end thereof, i. e. of the South border is at the Mediterranean Sea. As for the North border it is describ'd (g) afterward, and the East border (h) was the river Jordan, and the West the (i) Mediterranean Sea.

A N N O T A T.

(f) It is evident and so granted by All, that the *South-border* of Ephraim was the *North-border* of Benjamin, as far as this last Tribe reached Westward. And therefore it is evident also, that the *Bethel* and *Luz* mention'd here, must be the same with the *Bethel* and *Luz* mention'd Chap. 18. 13. and consequently that *Bethel* and *Luz* are but two names of One and the same City in both places. That which has occasion'd the Mistake is only the Termination *ab* being here added to *Luz*, which being sometimes a *Local* termination denoting to a place, has been suppos'd to signify so here: whereas it should be remember'd that *ab* is also the Hebrew *feminine* Termination, and may be as such added here, tho' in other places the word is writ *Luz*, without the said feminine Termination. Since therefore it may be the *feminine* Termination, as well as the *Local*, it ought in Reason to be look'd on here as such, since by this means all Difficulty is taken away, and this Text made exactly agreeable to the forecited Chap. 18. 13. and others. But there is further Evidence of the same; inasmuch as not only the LXX understood the said Termination here as the *feminine* not the *local*, and accordingly render'd it $\Lambda\zeta\alpha$ not $\epsilon\iota\varsigma \Lambda\zeta$. 'Tis true in some printed Editions it is put $\epsilon\iota\varsigma \Lambda\zeta\alpha$, but in the Vatican and Alexandrian MSS. which are far the Best of any extant, it is only $\Lambda\zeta\alpha$: and the $\epsilon\iota\varsigma$ has been added in the printed Copies or the other MSS. they were printed from, only for want of duly weighing this matter. Lastly to put the Matter beyond all doubt, the word *Luzab* is read twice in the forecited Chap. 18. 13. and as in the former place *ab* is the *local* Termination, so in the latter place it is the *feminine*, so evidently that the Chaldee Paraphrast renders it as such, and all other Interpreters as well as the LXX, being forced thereto by the Sense, which would not permit them to run into the like Mistake as here. For thus Chap. 18. 13. runs: *The border went over from thence, [in Hebrew] Luzab, which we rightly here translate, to Luz; and then it immediately follows, to the side [in Hebrew again] Luzab, which we there rightly translate, of Luz, taking ab to be only the feminine Termination, as it should be look'd on here; and then no Difficulty would have arisen hence. Whereas to reconcile the said Difficulty, some have been forced to suppose there were two distinct Bethels: but without any good reason, as appears from what has been said.*

(g) Chap. 17, 7, &c. For the North-border of Ephraim was the South-border of Manasseh, which is describ'd there.

(h) As is imply'd v. 1. of this Chapter.

(i) As v. 3. and Chap. 17. 9.

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4 So, *i.e.* the Lot which assign'd in general such a Division for them being drawn, the Children of Joseph, viz. the Half tribe of Manasseh and Whole tribe of Ephraim, took their Inheritance therein after the following manner. 5 Namely the Border of the Children of Ephraim, *i.e.* the Land that fell to them and the Manassites by Lot, being distributed according to their Families, was thus: Even the Border of their Inheritance, viz. between them and the Manassites, beginning on the East side was Ataroth-addar, whence it went Westward to Beth-horon the upper. 6 Thence the said Border went on Westward to Michmethah, viz. on the North side of it: thence the said Border went about, *i.e.* bent Eastward unto Taanath-shiloh, and pass'd by it on the East side thereof to Janohah: 7 And it went down from Janohah to Ataroth, call'd (as it seems) Archi-ataroth v. 2. and Ataroth-addar Chap. 18. 13. but different from Ataroth-addar v. 5. of this Chapter; and so on to Naarath, and came to Jericho, and ended at Jordan. So that from Michmethah Northward to Ataroth (v. 7.) Southward came down in a Nook the land of Tappuah, which belong'd to the Manassites, (Ch. 17. 8.) but the City it self belong'd to the Ephraimites. 8 Now the said Border went on from Tappuah Westward unto the river Kanah: and the end thereof was at the Mediterranean Sea. This is the Inheritance of the Tribe of the Children of Ephraim by their Families. 9 And there were separate Cities for the Children of Ephraim, even among the Inheritance of the Children of Manasseh; all the said Cities with their Villages belonging to and being possess'd by Ephraimites, tho' they lay in the portion of Manasseh, for which reason they are here call'd separate Cities. 10 And they, *i.e.* the Ephraimites drove not out the Canaanites that dwelt in Gezer: but the Canaanites of Gezer dwell among the Ephraimites unto this day, and are so far subdu'd as to serve under Tribute, *i.e.* to acknowledge the Superiority of the Israelites by paying Tribute to them.

X.
The Border of the
Tribe of Ephraim
from that of Ma-
nasseh.

Chap. XVII. The Lot mention'd Chap. 16. 1. was, as is there said, for the Children of Joseph in general; and consequently as it was for the Tribe of Ephraim, so it was also for the Tribe of Manasseh; for (k) tho' Ephraim had the Pre-eminence given him by God, and therefore his Share in the said Lot is first taken notice Chap. 16. 5—10. yet he, *i.e.* Manasseh was the First-born of Joseph: and therefore there being but one Lot for the Inheritance of the Children of Joseph in general, the said Lot must evidently pertain to the Tribe of Manasseh as well as of Ephraim. The reason, why the Wisdom of God order'd only one Lot to be drawn for both

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The Border of the
Tribe of Manasseh
from that of E-
phraim.

A N N O T A T.

(k) Bp Patrick says, in reference to the particle *For*, thus: *I can't make any sense of this*; and therefore he supposes the Hebrew particle should be here translated, *Tho'*. The Sense given by me in the Paraphrase will, I think, agree very well with our former Translation.

H

these

these Tribes, seems to be this, that as they were both descended of the same Patriarch Joseph, so they should live together; and accordingly they not only liv'd in Countries adjoining one to the other, but their Habitations or Cities and Towns, wherein they dwell, were many of 'em intermingled one with the other, as appears Chap. 16. 9, &c. Now whereas it is here said, that the same Lot which was for the Tribe of Ephraim, was also for the Tribe of Manasseh; thereby is to be understood thus much, to wit, that it was for the Children of Machir the First-born and only Son of Manasseh, which Machir was the Father of Gilead. And because he, *i. e.* Machir, put here as is usual for his Children or Descendants, was a Man, *i. e.* were Men of War, therefore he, *i. e.* his Children, viz. Half the Tribe of Manasseh had part of Gilead and all Bashan lying East of Jordan for their Inheritance. 2 Namely this Lot mention'd v. 1. was for the Rest or other Half of the Tribe of Manasseh, and their Share in the said Lot was divided among them by or according to their Families: This Lot, I say, was for the Children of Abiezer, and for the Children of Helek, and for the Children of Afriel, and for the Children of Shechem, and for the Children of Hepher, and for the Children of Shemida: these were the Male-children of Manasseh the son of Joseph by their Families. 3 But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons but daughters: and these are the names of his daughters, Malah, and Noah, Hoglah, Milcah, and Tirzah. 4 And they came near before Eleazar the Priest, and before Joshua the son of Nun, and before the Princes, *i. e.* other principal Persons, to whom was committed by God the Division of each Lot among the several Families of the respective Tribes, saying, The Lord commanded Moses to give us an Inheritance among our Brethren: therefore according to the Commandment of the Lord, he, *i. e.* Joshua and Eleazar and the other Princes gave them, tho' Daughters, an Inheritance among the Brethren of their Father. 5 And so there fell ten portions to Manasseh, *i. e.* the Share of the Lot belonging to the Children of Joseph in general, which fell to the Half tribe of Manasseh mention'd v. 2. was first divided into six parts according to the number of the six Sons or Descendants of Machir there also mention'd. And then one of the said six parts, viz. that which fell to Hepher, was subdivided among his five Daughters: And so there were in all ten portions belonging to the Half tribe of Manasseh in Canaan, beside the land of Gilead and Bashan, which were on the other or East side of Jordan, and belong'd to the other Half tribe of Manasseh. 6 The reason why the Share that fell to the Half tribe of Manasseh in Canaan was divided into ten portions, was this, viz. because the daughters of Zelophehad descended from Manasseh had each an Inheritance among his sons, *i. e.* among the Male-descendants of Manasseh that were seated in Canaan: and the rest of Manasseh's sons had

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had (as *v.s.*) the land of Gilead and Basban. 7 Now the Coast between the Tribes of Manasseh and Ephraim was or begun (as it seems) Eastward from a place (not the Tribe) call'd Asher, and went thence to Michmethah, that lies before or in sight of Shechem, which was in the Tribe of Ephraim: thence the Border went along on the right hand or Northwards unto the Inhabitants of En-tappuah. 8 Namely Manasseh had the land of Tappuah, *i.e.* the Territory adjoining thereto; but the City Tappuah it self on the border of Manasseh belong'd to the Children of Ephraim. 9 Thence, *viz.* from Tappuah or its Territory the Coast descended unto the river Kanah, namely Southward of the river: so that these, *i.e.* the Cities, which lay here on the South side of the river Kanah, are at least some of the Cities of Ephraim *foremention'd*, (1) as lying among the Cities of Manasseh; forasmuch as it hence appears that they lay within the Tribe of Manasseh, tho' inhabited by Ephraimites: thence the Coast of Manasseh was all along on the North side of the river Kanah, and the West end of it, *i.e.* of the said Coast was at the Mediterranean Sea. 10 So that, what lay Southward of the *foresaid* river, it was Ephraim's, and what lay Northward, it was Manasseh's; and the Mediterranean Sea is his Border, *i.e.* the Border Westward to each of the two said Tribes; as Jordan was Eastward: Which last was so well known, that it was thought needless to be here mention'd; or else it was thought sufficiently imply'd by what was said Chap. 16. 1. of the South border of the whole Lot beginning from Jordan; and by what here next follows concerning the North border of the said whole Lot, *viz.* and they are (m) bounded, *i.e.* the general Lot of the two Tribes of Ephraim and Manasseh is bounded by the Country

A N N O T A T.

(1) Chap. 16. 9. under the name of *Separate Cities*.

(m) Our Translators were here, as seems, led into a Mistake by other Interpreters, or at least by *misunderstanding them* here as well as the *Original*. The Hebrew word, which they here render, *met together*, denoting as it seems thereby, that the Tribe both of Ephraim and Manasseh came up to the Tribes of Asher and Issachar; they elsewhere more than once render, *reach'd unto*, Chap. 19. 11, 22, &c. which is now adays more usually express'd by being *bound by*. Thus to say that France *reaches to* the Netherlands *on the North*, is the same as to say according to the more usual Expression in Geography, that France is *bounded by* the Netherlands on the North. Another thing that seems to have led our Translators, if not Others, into the said Mistake, is this, that the Hebrew word which they render *met together*, is in the *Plural* number; and therefore they thought it must be understood of *Both Tribes*, *viz.* the Ephraimites as well as Manassites. Whereas the said Word is a *Plural*, because the *One Lot*, which it refers to, did belong to *both* the said Tribes; and consequently the said *Plural* word denoted only that the said *Lot*, which belong'd to the said *two Tribes*, was bounded Northward by the Tribes of Asher and Issachar; not that the *Habitations* of both Tribes *reach'd up thither*.

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that fell to the Lot of the Tribe of Asher on the (n) North-west, and by the Country that fell to the Lot of the Tribe of Issachar on the North-east. 11 And as Ephraim had some Cities and Towns in the Tribe of Manasseh, so Manasseh had some Cities and Towns in Issachar and in Asher, the two Tribes adjoining thereto Northward, viz. Beth-shean and her Towns, and Ibleam and her Towns, and the Inhabitants of Dor and her Towns, and the Inhabitants of En-dor and her Towns, and the Inhabitants of Taanach and her Towns, and the Inhabitants of Megiddo and her Towns: being three several Districts of the Countries aforemention'd, viz. of Asher and Issachar. The Reason of the Manassites having these Cities and Towns assign'd them in the Neighbouring Tribes of Asher and Issachar, seems to have been, because they were so numerous as that there was not sufficient Room for them and the Ephraimites, in that portion of Land which fell to them by Lot. For it appears evident that the Princes concern'd in the division of the Land, had Power to take from what fell to one Tribe by Lot, and to give it to another Tribe, if there was just Occasion so to do. 12 And tho' the Children of Manasseh were so numerous, yet the Children of Manasseh could not drive out the Inhabitants of those Cities mention'd v. 11. during the time of Joshua, but the Canaanites of the said Cities would dwell in that part of the Land. 13 However it came to pass when the Children of Manasseh and of the other Tribes of Israel were grown more numerous and expert in War, and so waxen more strong in both respects, that they put the Canaanites to tribute; but did not utterly drive them out.

XII.
The Children of
Joseph complain-
ing their Lot was
too strait, are di-
rected what to do.

14 And the Children of Joseph, viz. both Ephraimites and Manassites spake unto Joshua, saying, Why hast thou given me but one Lot, and so but one Portion or Division of the whole Land of Canaan to inherit, seeing I am, i.e. we are a great, i.e. numerous People, forasmuch as the Lord hath blessed me, i.e. us hitherto by multiplying us exceedingly? So that we are to make two distinct Tribes according to God's Appointment by Jacob, we ought therefore, as seems reasonable, to have had two Lots drawn for us, and so two distinct and large Divisions assign'd us. 15 And Joshua, who was an Ephraimite himself, answer'd them, acquainting them as is probable in the first place, that it was the Will of God, that the Inheritance of all the Children of Joseph, both Ephraimites and Manassites,

A N N O T A T.

(n) Here is a remarkable Instance of what I observ'd before, viz. on Chap. 8. 11. concerning the Hebrew words which are made use of to signify the several Quarters of the World. For hence it appears evident, that *Tzaphen* signifies not only North directly, but also North-west; and also that *Mizrach* signifies not only directly East, but also North-east; the Tribes of Asher and Issachar lying, the former North-west (at least in respect of Issachar) on the Manassites; and the latter North-east, at least in respect of Asher.

Should

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should be determin'd by one Lot for the reason afore (v. 1.) mention'd; and that what had been assign'd them, would be sufficient for them, if they would but do or take the pains as they ought. And that they might or were able to do so, he shews by the very Argument they made use of, to have more than one Lot drawn for 'em, viz. If or since thou be a great People (as v. 14.) then or therefore get thee up to the Mountain (v. 18.) or High-lands, which being full of Woods was thence call'd the Wood-country, and cut down the said Woods, and make the Parts habitable for thy self there, viz. in the Land of the Perizzites, and of the Rephaim or Giants, who dwell there, if mount Ephraim with the other Lands assign'd thee be too narrow for thee. 16 And the Children of Joseph said, The said Hill or Wood-lands is not enough for us, if we should cut down the Woods and make them fit for us to inhabit: and all the Canaanites that dwell in the land of the Valley adjoining to the said Hill or Mountain, have Chariots of Iron, i. e. arm'd with Iron Scyths fasten'd to the Axle-trees, which made great Slaughter, mowing Men down like Grass or Corn, when the said Chariots were driven swiftly thro' any Body of the Enemy: namely both they who are of Beth-shean and her Towns, and they who are of the valley of Jezreel; which places, it hence appears, lay near the Mountain or Wood-lands they were directed to by Joshua. 17 And Joshua, persisting still in his former Resolution, spake unto the House of Joseph, even to Ephraim, and to Manasseh, saying, Thou art a great People by thy own Confession, and consequently hast great Power, even enough to do what I direct you: 'Tis in vain for you to expect of me, tho' I am one of you, that I should go against the Orders given me by God in drawing you more than one Lot: that is the only way I have left to comply with your Request, which I have already mention'd to you: and in that respect it may be said, that thou shalt not have one Lot only, i. e. no more than was assign'd thee by the said one Lot, strictly speaking: 18 Because the Mountain or Wood-country I spoke of (v. 15.) being (as is probable) not taken into the Surveys of the Land, and so not comprehended within the Divisions design'd for the Tribes, and to be determin'd by the Lots, forasmuch as it was a Woody-country, and so in it self, or as it was, not convenient for Inhabiting, and therefore left out of the Survey as to be in Common for the Tribes whose Lots should fall in the Neighbourhood thereof: On these Considerations, since the Land allotted to you by the Lot drawn for you, and the Districts given you moreover in the Tribes of (o) Asher and Issachar, are not sufficient for you; the Mountain I speak of shall be thine also: for it is a Wood, i. e. grown All

A N N O T A T.

(o) For what is here said, seems to be done *after all the Lots were cast*, tho' it be here *related before*, (as is usual) that so all belonging to the Children of Joseph might be related together.

over

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over with Woods, and therefore was left out of the Surveys as inhabitable as it is; but since thou art a numerous People, thou shalt or art able to cut it down if thou wilt, and to render it proper for Inhabiting; and the Extent of it shall be thine. For thou shalt be able in time to drive out the Canaanites, tho' they have Iron Chariots, and tho' they be strong, if thou persist in thy Obedience to God.

XIII.
The Tabernacle
and Camp, is re-
mov'd from Gil-
gal to Shiloh.

Chap. XVIII. And some short time after the two first Lots already mention'd, viz. of the Children of Judah and Joseph, were drawn, and thereby the two divisions of the land of Canaan that were to belong to them, were assign'd, the whole Congregation of the Children of Israel remov'd from Gilgal, where they had hitherto encamp'd from their first Coming into Canaan, and went first to mount Ebal and Gerizim, as Chap. 8. 30, &c. and then assembled (p) together at Shiloh, and set up the Tabernacle of Meeting there, God having some way or other notify'd his Choice of this place for that purpose: for the Land was subdu'd before them so far, as that none of the old Inhabitants, that remain'd therein, durst give them any Opposition. And here it is thought, that the Tabernacle continu'd till the days of Samuel. Now this Shiloh was in the Tribe of Ephraim, and this being the Tribe of which Joshua was; therefore as it was fit that the Tabernacle should be near or not far from him, so God made choice of this place in his Tribe for the Tabernacle. Which place was also very convenient, forasmuch as it lay about the middle of the land of Canaan, and so could the more easily be resorted to by all the Tribes. It was also a most safe place for the Tabernacle, being guarded by the two most powerful Bodies of the Israelites, viz. the Children of Judah, and the Children of Joseph. And as the Tabernacle was set up at Shiloh, so the seven Tribes at least, whose Lots were not yet drawn, encamp'd also here till their Lots were drawn, of which the sacred Historian proceeds therefore to give an Account.

XIV.
A new Survey of
the Land.

2 And there remain'd among the Children of Israel seven Tribes, which had not yet receiv'd their Inheritance, no Lots having been drawn for them before the removal from Gilgal. 3 And Joshua said unto the Children of Israel, How long are you slack or slow to consider of and propound means of making such an equitable division of the Land, as may be to all your Contents, and in order for you to go to possess your several Shares in the Land, which the Lord God of your Fathers hath given you? 4 I propound to you this Method: Give, i.e. choose your selves out

A N N O T A T.

(p) The word, *Assembled together*, seems to denote, that whereas on some account they had been separated one from the other after their Departure from Gilgal or mount Ebal, they met all together again at Shiloh, to be present at the setting up of the Tabernacle, and casting the other Lots: or else the original Word may well import, that they mov'd all in one Body or together from Gilgal (to mount Ebal, and so) to Shiloh.

from

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from among you three Men for each Tribe, *i. e.* probably for each of the nine Tribes and an Half that were to settle in Canaan, that they who had already had their Lots drawn, *viz.* the Tribes of Judah and Joseph, might be willing to resign up some part of the Portions at first assign'd them by the said Lots, if they found upon this Survey, there was not sufficient left for their Brethren, and they had enough to spare: And I will send them, and they shall rise, and go thro' the whole Land, both that which is already dispos'd of by the Lots that have been drawn, and that which is not yet so dispos'd of: and they shall describe it, *i. e.* not only set down its Dimensions, but also its Condition or Quality, whether a good or bad Soil, Mountainous or Plain &c. according to the Inheritance of them, *i. e.* making so many parts in their Description, as there remains Tribes that want their Inheritance, (as *v. 5.*) not reckoning into their said Description what was already allotted to the Tribes of Judah and Joseph, and they shall come again to me for the reason mention'd (*v. 6.*) 5 Namely they shall divide it, *viz.* all the Land beside that allotted already to the Children of Judah and Joseph, into seven parts of an equitable Extent, *i. e.* of an equal Extent, with a just respect, not meerly to the Quantity of Ground, but also to the Goodness of the Soil. But the Tribe of Judah shall still abide in their Coast, which fell to them by the first Lot that was drawn, as Chap. 16. and which lies on the South, *viz.* took up the South part of Canaan, and the House of Joseph shall likewise still abide in their Coasts, which lies on the North in respect of the Lot of Judah, and which fell to the said Children of Joseph, or the Tribe of Ephraim and Half tribe of Manasseh, by the second Lot that was drawn, as Chap. 17, and 18. and consequently by God's Appointment. Wherefore the Possessions of the Children of Judah and Joseph are not capable of being so far alter'd, as that Possessions entirely new or quite in different places should be assign'd them after the drawing of the two Lots, which had been already drawn, and which have been by God's direction assign'd, In what parts of the Country they shall have their Inheritance: But all that can be done, is this, *viz.* if upon this new Survey it be found, that they have more Land fell to them by the said Lots than they need, and there will not be so much left to be divided among the other seven Tribes, as will be necessary for them; then some may be taken from that Tribe or Tribes which has too much, and given to those which shall want. Accordingly the Tribe of Judah parted with a considerable part of the Share which fell to them by Lot according to the first Survey or Division, and it was given (*q*) partly to the Simeonites and partly to the Danites, whose Lot prov'd to be too scanty. 6 Ye shall therefore describe the Land into seven parts, and bring the Description hither to me, that I may cast Lots for you here before the Sanctuary of the Lord our God, and there-

(*q*) Chap. 19. 1, 2, 41, &c.

by the Possessions of the remaining seven Tribes may be settled and established by Divine Authority, as those of the Children of Judah and Joseph have been already. 7 But to prevent any Differences hereafter on any such Account, I repeat again what has been already more than once specially observ'd, the Levites are to have no part among you, for the Priesthood of the Lord is their Inheritance: and Gad, and Reuben, and the other Half-tribe of Manasseh, have receiv'd their Inheritance beyond Jordan on the East, which Moses the servant of the Lord gave them. 8 And the Men, made choice of (as v. 4.) arose, and went away, after Joshua had charg'd them that went to describe the Land, saying, Go, and walk thro' the Land, and describe it carefully and faithfully, and come again to me, that I may here, before the Sanctuary where I now give you this Charge, that ye may be excited to execute it the more faithfully, as being given you thus in the special Presence of God; that I may here, I say, likewise cast Lots for you before the Tabernacle or Sanctuary of the Lord, now set up in this place at Shiloh. 9 Then, viz. after the Charge mention'd v. 8. was given them, the Men went and pass'd thro' the Land, and describ'd it by Cities, setting down the name of the most remarkable Cities, and its Towns and Villages, and the Territories about it, with its Situation and Nature, as Joshua in all probability had order'd them, in a Book, wherein were seven Maps (according to v. 5.) containing a Chorographical Description of all the Cities, Towns, Villages, Mountains, Plains, Woods, and all other Conditions of the Soil; and came again to Joshua to the Host or Camp at Shiloh. 10 And Joshua assisted by Eleazar and the Princes mention'd Chap. 14. 1. cast Lots for them, i. e. the seven remaining Tribes (v. 2.) in Shiloh before the Sanctuary of the Lord: for there, before the Tabernacle which was now in Shiloh, Joshua divided the Land that remain'd to be divided, unto the seven Tribes of the Children of Israel, whose Inheritance was hitherto undetermin'd, and now to be determin'd by casting Lots, according to their Divisions, i. e. according to the Divisions made by the Surveyors into seven parts, (as v. 5.) the said Divisions being so just and equitable that all approv'd thereof, and so there remain'd nothing more to be done, but to determin by Lots, (and this was to be look'd on as God's Determination,) which of the said seven Divisions should belong to each of the seven Tribes, whose Inheritance was yet undetermin'd.

XV.
The Lot & Coast
of the Tribe of
Benjamin.

11 And the first Lot that came up at Shiloh, was the Lot of the Tribe of the Children of Benjamin, wherein the special Direction of Providence seems remarkable, in that this Lot not only should come up next after that which came up at Gilgal for the Children of Joseph, Joseph and Benjamin being Jacob's two sons by Rachel, but also by the said Lot the Inheritance of the Benjamites should fall next to that of the Children of Joseph: which Inheritance, after the Lot came up, was to be divided according to their

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their Families. And the Coast of their Lot came forth between the Children of Judah *Southward*, and the Children of Joseph *Northward*. 12 Namely their Border on the North side, *where they join'd on to the Children of Joseph*, was, *i. e. began Eastward* from Jordan: thence the Border went up to the side of Jericho, *viz. on the North side of it*, and went up thro' the Mountains Westward, and the end thereof was at the Wilderness of Beth-aven. 13 Namely the Border *went no farther on the North, but went over or bent* from thence, *i. e. from the Wilderness of Beth-aven*, toward Luz, to the side of Luz which is *otherwise call'd Bethel*, and so the Border *bent from the Wilderness of Beth-aven Southward, and made part of the West border*; and the said *West* border descended to Ataroth-adar, near the Hill that lieth on the South side of the nether Beth-horon. 14 Thence the *West* border was drawn, and went winding along the West quarter Southward, from the Hill that lies before Beth-horon Southward: and the end thereof, *viz. of the West border* was at Kirjath-baal, which is *otherwise call'd Kirjath-jearim*, a City of the Children of Judah. This, *viz. from the Wilderness of Beth-aven v. 12, 13. to Kirjath-baal* was the *Border of the West* quarter. 15 And the *Border of the South* quarter, *beginning at the West end of it*, was from the end of Kirjath-jearim, (r) and the Border went along on the West, and went out to the Well of Waters of Nephtoah. 16 And the Border came down to the end of the Mountain that lieth before the valley of the son of Hinnon, and which is in the valley of the Giants on the North, and descended to the valley of Hinnom, to the side of Jebusi on the South, and descended to En-rogel, 17 and was drawn from the North, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, 18 and pass'd along toward the side over against Arabah Northward, and went down unto Arabah. 19 And the Border pass'd along to the side of Beth-hoglah Northward: and the end of the Border was at the North bay of the Salt-sea, at the South-end of Jordan. This was the South-coast of the Benjamites, *where they join'd on to the Children of Judah; so that the said South-coast of the Benjamites was the North-coast of those of Judah*. 20 And Jordan was the Border of it, *i. e. of the Tribe of Benjamin*, on the East side. This was the Inheritance of the Children of Benjamin, according to the Coasts thereof round about *or all ways, and which was divided* according to their Families.

21 Now the Cities of the Tribe of the Children of Benjamin according to their Families, were Jericho, *i. e. the Territory of Jericho, or Houses* ^{XVI.} *might be rebuilt there, but without Walls or Gates, which seem to be the* ^{The Cities of the} *only things which Joshua forbid to be rebuilt, and Beth-hog'ah, and Emer-* ^{Benjamites.}

(r) See Chap. 15. 2 — 9.

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Keziz or Keziz in the Valley, 22 and Beth-arabah, and Zemaraim, and Bethel, 23 and Avim, and Parah, and Ophrah, 24 and Chepharhaammonai, and Ophni, and Gaba otherwise call'd Gibeah and Gibeah of Saul: twelve Cities with their Villages. 25 Gibeon, and Ramah, and Beeroth, 26 and Mizpeh, and Chephirah, and Mozah, 27 and Rekem, and Irpeel, and Taralah, 28 and Zelah, Eleph, and Jebusi which is otherwise call'd Jerusalem, and belong'd partly to the Benjamites, viz. the North part of it, as the South part did to the Tribe of Judah: fourteen Cities with their Villages. This is an Account of the Cities (s) taken notice of by the Surveyors, and lying in the Inheritance of the Children of Benjamin according to their Families.

XVII.
The Lot of the
Tribe of Simeon.

Chap. XIX. And the second Lot, that was cast at Shiloh, came forth for Simeon, even for the Tribe of the Children of Simeon, which was to be divided likewise according to their Families. And their Inheritance was within the Inheritance of the Children of Judah, i. e. within the Inheritance which was at first Chap. 15. allotted to those of Judah; but which upon the new Survey Chap. 18. appear'd to be too much for them, and that so much could be spar'd by them, as to make two or part of two of the seven remaining Lots or Shares mention'd Chap. 18. 2, 5. by these means the following Cities &c. reckon'd Chap. 15. to the Tribe of Judah, are here reckon'd to the Tribe of Simeon. 2 Namely they had in their Inheritance, Beer-sheba or Sheba, and Moladah, 3 and Hazar-shual, and Balah, and Azem, 4 and Eltolad, and Bethul, and Hormah. 5 and Ziklag, and Beth-marcaboth, and Hazar-susah, 6 and Beth-lebaoth, and Sharuhin: thirteen Cities and their Villages. 7 Ain, Remmon, and Ether, and Ashan: four Cities and their Villages. 8 And all the Towns and Villages that were round about these Cities, as far as to Balaath-beer-ramath, on the South. This is an Account of the Cities that were taken notice of by the Surveyors, and fell to the Inheritance of the Tribe of the Children of Simeon according to their Families. 9 Out of the Portion of the Children of Judah was the Inheritance of the Children of Simeon; for the part of the Children of Judah was too much for them: therefore the Children of Simeon had their Inheritance within the Inheritance of them, (viz. in the South and South-west parts) and for this Reason the Borders of Simeon are not set down, forasmuch as the Borders of Judah are already set down, Chap. 15. within which, or the same with which, were the Borders of Simeon.

XVIII.
The Lot of
Zebulun.

10 And the third Lot drawn at Shiloh came up for the Children of Zebulun, to be divided according to their Families. And the Border of

A N N O T A T.

(s) So this Expression must be understood, forasmuch as it is certain that other Cities are elsewhere mention'd, besides those mention'd in the Account of the Divisions given here, and in the following Chapter.

their

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their Inheritance was unto Sarid, *which seems to have been the South-west point of their Border.* 11 Thence their Border went up on the West, even to Maralah, and reach'd to Dabbasheth, and reach'd to the River that is before Jokneam, *where the West border seems to have ended.* 12 But it turn'd, *i. e. the South border beginning likewise from Sarid, and going Eastward toward the Sun-rising, reach'd unto the border of Chisloth-rabor, and then goes on to Daberath, and goes up to Japhia, where the South border probably ended.* 13 And from thence, *i. e. Japhia the East border passes on along the East to Gittah-hepher, to Ittah-Kazin, and goes on to Remmon-methoar, and to Neah, where the East border seems to have ended.* 14 Thence the North border goes winding on the North side to Hannathon; and the end thereof is in the valley of Jiphthah-el. 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve Cities with their Villages: *so that several of the Cities or places mention'd v. 10 — 15. did not belong to the Zebulonites, but are here mention'd only in respect to the Borders thereof, near which they were.* 16 This is the Inheritance of the Children of Zebulun, according to their Families, these Cities with their Villages.

17 And the fourth Lot drawn at Shiloh came out for Issachar, *namely* for the Children of Issachar, according to their Families. 18 And their Border was toward Jezreel, and Chesulloth, and Shunem, 19 and Hapharaim, and Shihon, and Anaharath, 20 and Rabbith, and Kishion, and Abez, 21 and Remeth, and En-gannim, and En-haddah, and Beth-pazzez. 22 And the Coast reaches to Tabor *the City so call'd*, and Shashazimah, and Beth-she mesh, and the out-goings of their Border were at Jordan: sixteen Cities with their Villages. 23 This is the Inheritance of the Tribe of the Children of Issachar, according to their Families, the Cities, *viz. the Chief of them, and which were set down in the Book of the Survey that was made, and their Villages.*

24 And the fifth Lot drawn at Shiloh came out for the Tribe of the Children of Asher, according to their Families. 25 And their Border was Helkath, and Hali, and Beten, and Achshaph, 26 and Alammelech, and Amad, and Misheal; and reacheth to Carmel which is by the Mediterranean Sea, *viz. on the Coast thereof, and which seems here taken notice of to distinguish it from Carmel in the Tribe of Judah, and to Shihor-libnath,* 27 and turns from Shihor-libnath toward the Sun-rising to Beth dagon, and reaches to the South part of Zebulun, and so is all along bounded on the East side by the Tribe of Zebulun, to the valley of Jiphthah-el, *which is the North-west point of the border of the Tribe of Zebulun; to which valley the said East-border of Asher comes, going on the North side of Beth-emek, and Neiel. Thence the North border of this Tribe goes on to Cabul on the left hand, i. e. having Cabul on the South of it, and so including Cabul and the other Cities (v. 28.) in the Tribe*

XIX.
The Lot of
Issachar.

XX.
The Lot of
Asher.

of Asher, 28 and Hebron or Helbon, and Rehob, and Hammon, and Kanah, even unto great Zidon. 29 Thence the *West* coast winds to Ramah, and to the strong City Tyre, call'd afterwar'd *Palatyrus* or *Old Tyre*: thence the said *West* coast winds to Hofah: and the end thereof is on the *Mediterranean Sea*, namely at the Territory of Achzib, *i. e.* so as the said *West* border includes the said Territory of Achzib, which name was moulded by the Greeks and Latins into *Ecdippa*. 30 Ummah also, and Aphek, and Rehob, were in-land Cities of this Tribe: which Cities afore-mention'd are twenty and two Cities with their Villages: so that some of the Cities aforemention'd were only Boundaries of this Tribe. 31 This is the Inheritance of the Tribe of the Children of Asher according to their Families, these Cities with their Villages.

XXI.
The Lot of
Naphtali.

32 The sixth Lot drawn at Shiloh came out for the Children of Naphtali; even for the Children of Naphtali, according to their Families. 33 And their North coast was from Heleph and from Allon, which places probably lay in the North-west corner of this Tribe, to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum; and the end thereof, *i. e.* of the North border Eastward was at the Head of Jordan. And this River was its Border all along the East side, till it came to the Coast of Zebulun on the South. 34 Thence, *i. e.* from Jordan the Coast turns Westward to Aznoth-tabor, and go's on from thence to Hukkok, and reaches to Zebulun on the South side, and reaches to Asher on the West side, and by means of the river Jordan, tho' they were the most Northern Tribe, and Judah lay in the most Southern parts, yet they could traffick to Judah, (1) as hying part of it on the Mouth of Jordan toward the Sun-rising; or else Judah here mention'd was the name of a Town in the East of Naphtali. 35 And the fenced Cities of this Tribe are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth, 36 and Adamath, and Ramath, and Hazor, 37 and Kedesh, and Edrei, and En-hazor, 38 and Iron, and Migdal-el, Horem, and Beth-anath, and Beth-she mesh: nineteen Cities with their Villages; so that some of them aforemention'd are so only on account of their bordering Cities. 39 This is the Inheritance of the Tribe of the Children of Naphtali, according to their Families, the Cities, viz. principal Ones set down in the Survey-book, and their Villages.

XXII.
The Lot of
Dan.

40 And the seventh Lot drawn at Shiloh, and which was the last of all, came out for the Tribe of the Children of Dan, according to their Families. 41 And the Coast of their Inheritance was Zorah, and Eshtaol, and Ir-she mesh, 42 and Shaalabbin, and Ajalon, and Jethlah, 43 and Elon, and Timnathah, and Ekron, 44 and Eltekeh, and Gibbethon, and Baalath, 45 and Jehud, and Bene-berak, and Gath-rimmon, 46 and Me-jarkon, and Rakkon, with the border before Japho, moulded

A N N O T A T.

(1) the LXX leave out *Judah*, and have only *Jordan*, which was certainly the East boundary of Naphtali. by

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by the Greeks into Joppa; Most or rather All of which Cities or other places lay within the Division, which fell at first by Lot unto Judah; but on the new Survey was taken from Judah, and given to the Danites. 47 But many of the foresaid Cities or places lying within the Coast of the Children of Dan were kept from them, they being not able to dispossess the Philistines who inhabited several, if not all of them, which they could not get Possession of: therefore in process of time, when the Danites were so multiply'd as that they wanted Habitations, the Children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the Sword, and possess'd it, and dwelt therein, and call'd Leshem, Dan, after the name of Dan their Father: This was done after Joshua's Death, and is related more largely Judg. 18. and therefore is inserted here, most probably by Samuel, to compleat the Account of the Inheritance of the Danites; forasmuch as it follows: 48 This is the Inheritance of the Tribe of the Children of Dan, according to their Families, these Cities with their Villages.

49 When they had made an end of thus dividing by Lots the Land to the several Tribes for their Inheritance by setting out their Coasts, as is afore related; then the Children of Israel gave an Inheritance to Joshua the son of Nun, whose great Modesty in staying for it to be done till now is very remarkable, among them, viz. in the Tribe of Ephraim; 50 according to the Word of the Lord, who, it appears hence tho' no where afore expressly mention'd, had order'd that he should have the Privilege of choosing his Portion, as well as Caleb, and probably at the same time that he gave the Orders concerning Caleb: wherefore according to the said Command they gave him the City which he ask'd, even Timnath-erah in mount Ephraim, and so in his own Tribe; and he built, i. e. rebuilt or repair'd the City, there being in all likelyhood a City there before, and dwelt therein, He and his Family and Kindred.

XXIII.
Joshua has Timnath-erah given to him.

51 These related in this Section, are the Inheritances which Eleazar the Priest, and Joshua the son of Nun, and the Heads of the Fathers of the Tribes of the Children of Israel, divided for an Inheritance by Lot, partly at Gilgal, viz. for the Children of Judah and Joseph, and partly in Shiloh, viz. for the remaining seven Tribes, before the Lord, that is, at the Entry of the Tabernacle of Meeting: So they made an end of dividing the Country.

XXIV.
The Conclusion.

S E C T I O N XXXII.

An Account of appointing the Cities of Refuge, and the Levitical Cities: Which takes up Chap. XX, and XXI.

Chap. XX. Then the Lord spake unto Joshua from the Tabernacle, before He and the other Princes were gone from the Entry thereof, after they appointed.

I.
The Cities of Refuge are commanded to be appointed.

PARAPHRASE.

they had done casting the Lots there, as is mention'd Chap. 19. ult. saying, 2 Speak to the Children of Israel, while they are here together at Shiloh to receive their several Inheritances, saying, Now your several Inheritances are appointed you, proceed to appoint out for you Cities (u) of Refuge, whereof I spake unto you by the hand of Moses. 3 That the Slayer that killeth any Person unawares, and unwittingly, may flee thither: and they shall be your Refuge from the Avenger of Blood. 4 And when he that do's flee unto one of those Cities, shall stand at the entering of the gate of the City, and shall declare his Cause in the ears of the Elders of that City, i. e. the Judges or Rulers thereof, who sit in the Gate or have their Courts of Judicature there; they shall take him into the City unto them, and give him a place that he may dwell among them. 5 And if the Avenger of Blood pursue after him, and desire he may be deliver'd into his hand, then they shall not however deliver the Slayer up into his hand, this being sufficient Reason for their not doing so yet, because he declares that he smote his Neighbour undesignedly, and hated him not before time. 6 And he shall dwell in that City, until the Avenger requires that he stand before the Congregation for Judgment, i. e. to be try'd, whether he kill'd the Man by chance or not. If it appears on tryal, that he was guilty of Wilful Murder, then he was to be deliver'd up to the Avenger, for to suffer according to Law: or if it appear'd that he was not guilty of Wilful Murder, then he was to continue in the City of Refuge, until the Death of the Highpriest that shall be in those days: then shall the Slayer return and come unto his own City, and unto his own House, unto the City from whence he fled.

II.
The six Cities
of Refuge.

7 And they appointed Kadesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron,) in the mountain of Judah: the said three Cities being seated on high and eminent Places, that they might be seen afar off; and also at such a Distance from each other, that all the Country might more easily have the Benefit of them, Kadesh being in the North, Hebron in the South, and Shechem in the Midland between both the others. 8 And on the other side Jordan, Eastward of Jericho, they had afore in the time of Moses assign'd Bezer in the Wilderness upon the Plain out of the Tribe of Reuben, and Ramoth in Gilead out of the Tribe of Gad, and Golan in Bashan out of the Tribe of Manasseh: the said three Cities being situated much as the three former, viz. Golan in the North, Bezer in the South, and Ramoth in the Midland between the other two; and Ramoth and Golan being also seated on Hills, and likely Bezer on a rising Ground in the Plain, or else so as that it might be seen far off, tho' in a Plain. 9 These were the Cities appointed for all the Children of Israel, and for the Stranger that sojourneth among them, that whosoever killeth any Person at un-

(u) See Numb. 35.

awares,

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awares, might flee thither, and not dy by the hand of the Avenger of Blood, until he stood before the Congregation.

Chap. XXI. Then came near the Heads of the Fathers of the Levites, *i. e. the Chief Persons descended from Kohath, Gershon, and Merari,* unto Eleazar the High-priest, and unto Joshua the son of Nun, and unto the Heads of the Fathers of the Tribes of the Children of Israel, *i. e. the Princes or Chief Persons of the other Tribes appointed by God to see the Land divided.* 2 And they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us Cities to dwell in, with the Suburbs thereof for our Cattle; *which we desire therefore may now be put in execution, it being a proper time for so doing.* 3 And the Children of Israel readily acknowledg'd that God had commanded them so to do, and accordingly they gave unto the Levites out of their Inheritance at the Commandment of the Lord, these Cities and their Suburbs, *which make in all forty and eight according to Numb. 35. 7. and are mention'd in the following part of this Chapter.*

4 And after the Cities were set out, *which should belong to the Levites, then they were divided by Lot among the three several Branches of them, as the whole Land was among the other Tribes: the first Lot that came out, was for the Families of the Kohathites, which was the Noblest Branch of this Tribe, Moses and Aaron being descended from Kohath.* And the Children of Aaron the High-priest, which were of the Levites, *i. e. forasmuch as tho' they were Priests, and so above the other Levites, yet they were also of this same Tribe,* had by Lot out of the Tribe of Judah, and out of the Tribe of Simeon, and out of the Tribe of Benjamin, thirteen Cities, 5 And the rest of the Children of Kohath had by Lot, out of the Families of the Tribe of Ephraim, and out of the Tribe of Dan, and out of the Half tribe of Manasseh, ten Cities. 6 And the Children of Gershon had by Lot, out of the Families of the Tribe of Issachar, and out of the Tribe of Asher, and out of the Tribe of Naphtali, and out of the Half tribe of Manasseh in Bashan, thirteen Cities. 7 The Children of Merari by their Families, had out of the Tribe of Reuben, and out of the Tribe of Gad, and out of the Tribe of Zebulun, twelve Cities. 8 And the Children of Israel gave by Lot unto the Levites these Cities with their Suburbs, as the Lord commanded by the hand of Moses.

9 Namely they gave out of the Tribe of the Children of Judah, and out of the Tribe of the Children of Simeon, these Cities which are here mention'd by name, 10 which the Children of Aaron being of the Families of the Kohathites, who were of the Children of Levi, had: for theirs, *i. e. the Kohathites was the first Lot (as v. 4.)* 11 Namely they, *i. e. Eleazar, Joshua, and the Princes,* gave them the City of Arba, the father of Anak (which City is Hebron,) in the Hill-country of Judah, with

Feb. III. 19.
Cities are assign'd
for the Levites.

IV.
The Lots in ge-
neral of the three
several Branches of
the Levites.

V.
The particular
Cities given to
the Priests.

with the Suburbs thereof round about it. 12 But the Fields of the City, and the Villages thereof, they had given to Caleb the son of Jephunneh, for his Possession. 13 Even to the Children of Aaron the *High*-priest they gave Hebron with her Suburbs, *being afore appointed to be* a City of refuge for the Slayer, and Libnah with her Suburbs, 14 and Jattir with her Suburbs, and Eshtemoa with her Suburbs, 15 and Holon with her Suburbs, and Debir with her Suburbs, 16 and Ain with her Suburbs, and Juttah with her Suburbs, and Beth-she mesh with her Suburbs: nine Cities out of those two Tribes. 17 And out of the Tribe of Benjamin, Gibeon with her Suburbs, Geba with her Suburbs, 18 Anathoth with her Suburbs, and Almon with her Suburbs: four Cities. 19 All the Cities of the Children of Aaron, the Priests, were thirteen Cities with their Suburbs.

VI.
The Cities given
to the rest of the
Kohathites, that
were not Priests.

20 And the Families of the Children of Kohath, *namely* the Levites which remain'd of the Children of Kohath, *besides the Priests or Children of Aaron*, they also had the Cities of their Lot, *i. e. had Cities assign'd to them in the several Tribes set out by their Lot, as follows*: 21 Some out of the Tribe of Ephraim; *namely* they gave them Shechem with her Suburbs in mount Ephraim, *being* a City of refuge for the Slayer; and Gezer with her Suburbs, 22 and Kibzaim with her Suburbs, and Beth-horon with her Suburbs: four Cities. 23 And out of the Tribe of Dan, Eltekeh with her Suburbs, Gibbethon with her Suburbs, 24 Aijalon with her Suburbs, Gath-rimmon with her Suburbs: four Cities. 25 And out of the Half tribe of Manasseh, Tanach with her Suburbs, and Gath-rimmon with her Suburbs: two Cities. 26 All the Cities were ten with their Suburbs, for the Families of the Children of Kohath that remain'd, *i. e. besides the Priests*.

VII.
The Cities given
to the Gershonites.

27 And unto the Children of Gershon of the Families of the Levites, out of the other Half tribe of Manasseh *East of Jordan*, they gave Golan in Bashan with her Suburbs, a City of refuge for the Slayer; and Beeshterah with her Suburbs: two Cities. 28 And out of the Tribe of Issachar, Kishon with her Suburbs, Dabareh with her Suburbs, 29 Jarmuth with her Suburbs, Engannim with her Suburbs: four Cities. 30 And out of the Tribe of Asher, Mishal with her Suburbs, Abdon with her Suburbs, 31 Helkath with her Suburbs, and Rehob with her Suburbs: four Cities. 32 And out of the Tribe of Naphtali, Kedesh in Galilee with her Suburbs, a City of refuge for the Slayer; and Hammoth-dor with her Suburbs, and Kartan with her Suburbs: three Cities. 33 All the Cities of the Gershonites, according to their Families, were thirteen Cities with their Suburbs.

VIII.
The Cities given
to the Merarites.

34 And unto the Families of the Children of Merari, *which made up the rest of the Levites besides those aforemention'd*, they gave out of the Tribe of Zebulun, Jokneam with her Suburbs, and Kartah with her Suburbs,

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Suburbs, 35 Dimnah with her Suburbs, Nahalal with her Suburbs: four Cities. 36 And out of the Tribe of Reuben, Bezer with her Suburbs, *a City (w) of refuge for the Slayer, and Jahazah with her Suburbs, 37 Kedemoth with her Suburbs, and Mephaath with her Suburbs: four Cities. 38 And out of the Tribe of Gad, Ramoth in Gilead with her Suburbs, a City of refuge for the Slayer; and Mahanaim with her Suburbs, 39 Heshbon with her Suburbs, Jazer with her Suburbs: four Cities in all. 40 So all the Cities for the Children of Merari by their Families, which were remaining of the Families of the Levites, viz. *besides the Kohathites and Gershonites whose Lots were aforemention'd*, were by their Lot twelve Cities.

41 *From the foremention'd Account of the several Cities given to the three Branches of the Tribe of Levi, viz. Kohathites, Gershonites, and Merarites, it appears that all the Cities of the Levites whithin the Possession of the Children of Israel, i. e. both on the East and West of Jordan, were forty and eight Cities with their Suburbs. 42 These Cities were given to the Levites, every one with their Suburbs round about them, viz. two thousand Cubits compass in length all round: Thus, i. e. such Suburbs were allow'd to all these Levitical Cities, and no more of the adjoining Territory or Country.*

IX.
All the Cities of the Levites were forty and eight.

43 So as is afore related in this Book, the Lord gave unto Israel all the land which he sware to give unto their Fathers, viz. *He gave them a RIGHT to the WHOLE Country, which therefore was all of it distributed among them by Lots which he order'd and directed; and further he gave them the ACTUAL POSSESSION of so much, as they were numerous enough to people for the present; and lastly he gave them POWER to subdue the Rest, if they continu'd obedient to him, as soon as they should be numerous enough to people the rest of the Land. And they accordingly, after the foremention'd divisions of the Land, went every Tribe to its Lot, and possess'd it, and dwelt therein, without any Disturbance from the Canaanites or Philistines that dwelt in the rest of the Land.* 44 Namely the Lord gave them Rest round about, according to all that he sware unto their Fathers: for there stood not a Man of all their Enemies that had oppos'd them, before them; but the Lord deliver'd all their Enemies into their hand: *Which wonderful Course of Victories made all those of their Enemies that were yet left, not dare to give them any Disturbance as long as they continu'd in their Obedience to God.* 45 There fail'd nothing of any Good thing which the Lord had spoken unto the House of Israel: all came to pass according to the Exposition given v. 43.

X.
How God fulfill'd his Promise to their Fathers.

A N N O T A T.

(w) Thus it is read in the Septuagint Version, and doubtless was so originally here also in the Hebrew, as well as where the other five Cities of Refuge are mention'd.

K

SECTION

S E C T I O N XXXIII.

An Account of the Return of the Reubenites, Gadites, &c. unto their Own Inheritance on the East of Jordan, and what follow'd thereupon. Which is contain'd Chap. XXII.

L
The Reubenites,
Gadites, &c. return
to their Inheri-
tance East of Jor-
dan.

Chap. XXII. Then Joshua call'd the Reubenites, and the Gadites, and the Half tribe of Manasseh, *that was seated with the two other Tribes East of Jordan,* 2 and said unto them, Ye have observ'd all that Moses the servant of the Lord commanded you, and have obey'd my voice in all that I commanded you, *as you promis'd (Chap. I. 16 — ult.)* 3 *Namely ye have not (x) left your Brethren, the other Tribes and Half, so as to return to your own Inheritances East of Jordan without further assisting them in the War or Conquest of Canaan, which have taken up these many days, i. e. a considerable time, most probably six year; ye have not left them to this day, but have kept the charge of the Commandment of the Lord your God, in not refusing what was expected from you for the help of your Brethren.* 4 And now the Lord your God has given Rest unto your Brethren, as he promis'd them: therefore now return ye, and get ye unto your Tents, (y) *i. e. Habitations,* even unto the Land of your Possession, which Moses the servant of the Lord gave you on the other side Jordan. 5 *But be sure to mind the Advice I now give you, as the greatest Kindness I can shew unto you, viz. Take diligent heed to do the Commandment and the Law, which Moses the servant of the Lord charg'd you, namely to love the Lord your God, and to walk in all his Ways, and to keep his Commandments, and to cleave unto him, and to serve him with all your Heart, and with all your Soul.* 6 So Joshua blessed them, *i. e. solemnly pray'd to God for to bless them,* and sent them away, *viz. the Reubenites and Gadites as appears from v. 7, 8. and they went unto their Tents or Habitations.* 7 Likewise to one Half of the Tribe of Manasseh, Moses had given Possession in Bashan *and part of Gilead, on the East of Jordan:* but unto the other Half thereof gave Joshua among their Brethren on this side Jordan Westward. And when Joshua sent

A N N O T A T.

(x) This do's not necessarily signify, that the *very same* Men tarried so long from their Wives and Children; but that there continu'd *all the while such a Number* of fighting Men of the Tribes East of Jordan, as at first came over with Joshua; others of a like Number being sent to *supply* the places of those that *return'd* to the East of Jordan, during the said Interval.

(y) They having dwelt in *Tents* for forty years in the Wilderness, thence the said word came to be continu'd afterwards to signify their *Habitations*, tho' they were *Houses*.

them.

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them away also, *i. e. the Half tribe that had their Inheritance East of Jordan*, unto their Tents, then he blessed them, *as he had (v. 6.) done the Reubenites and Gadites.* 8 And before they went, he spake unto them all, *i. e. Reubenites, Gadites, and the said Manassites*, saying, *As ye return with much Riches taken from your Enemies unto your Tents, namely with very much Cattle, with Silver and with Gold, and with Brass, and with Iron, and with very much Raiment; so ye are to divide the said Spoil of your Enemies with your Brethren that stay'd on the East of Jordan.* 9 And the Children of Reuben, and the Children of Gad, and the Half tribe of Manasseh, return'd and departed from the Children of Israel out of Shiloh, which is in the land of Canaan, to go unto the Country *East of Jordan, one principal part whereof is that of Gilead here put for the Whole*, to the land of their Possession, whereof they were possess'd, according to the Word of the Lord by the hand of Moses.

10 And when they came to the borders of Jordan, that are * over against the land of Canaan, *i. e. to the East borders of Jordan: the Children of Reuben, and the Children of Gad, and the Half tribe of Manasseh*, built there an Altar by Jordan, a great Altar to see to, *i. e. which made a great Shew, being built very high, and so as it might be seen afar off, but after the pattern of the Altar of Burnt-offering at the Tabernacle.*

II.
They build an Altar on the East of Jordan &c.

11 And the Children of Israel that were in Canaan, heard say, Behold, the Children of Reuben, and the Children of Gad, and the Half tribe of Manasseh, have built an Altar over against the land of Canaan, in the borders of Jordan, at the passage of the Children of Israel, *viz. either at the place where they pass'd over in their Return, or where they all pass'd over when they enter'd Canaan, or at the place where was the Common passage for every Body.* 12 And when the Children of Israel mention'd v. 11. heard of it, the Heads and Representatives of the whole Congregation of the Children of Israel gather'd themselves together at Shiloh, from their several Habitations to which they had been gone, in order to go up to war against them, if it should appear their Duty so to do on account of any Apostacy from the true Religion, which those beyond Jordan were guilty of in building the said Altar. 13 And therefore to know the meaning of the said Altar, the Children of Israel in Canaan sent unto the Children of Reuben, and to the Children of Gad, and to the Half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the High-priest, 14 and with him ten Princes, *namely of each House of their Fathers, i. e. of each Tribe a Prince*, throughout all the Tribes of Israel in Canaan, even out of the Half tribe of Manasseh, as well as the other nine, even each one was an Head of the House of their Fathers, among the thousands of Israel, *i. e. a Ruler of one of the said Thousands.* 15 And they came unto the Children of Reuben, and

III.
The Israelites of Canaan send to know the meaning of the said Altar.

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to the Children of Gad, and to the Half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, 16 Thus says the whole Congregation (v. 12.) of the Lord, What Trespas is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an Altar, that ye might rebel this day against the Lord, *in thus building an Altar, beside the Altar that is at the Tabernacle? We can't but suppose, that ye build this Altar to some other God, and so are sahn into Idolatry.* 17 Is the Iniquity so many of us were guilty of in the Worshipping of Peor too little for us to have provoked God with, *tho' that was such as from which we are not cleans'd until this day, i. e. have not sufficiently suffer'd for, there being 'tis to be fear'd) some still remaining that are infected with the like Idolatrous inclinations;* altho' there was a Plague in the Congregation of the Lord for that Sin, *which cut off four and twenty Thousand;* 18 but that ye must turn away this day, *i. e. at this time* from following the Lord? and it will be, if ye rebel to day against the Lord, that to morrow, *i. e. speedily* he will be wroth with the whole Congregation of Israel, *viz. with the other Tribes for not punishing this Sin as he has commanded, as well as with you for committing it.* 19 And now if you think the land of your Possession be unclean or less holy, for want of an Altar among you; then pass ye over unto the land of the Possession of the Lord, wherein the Lord's Tabernacle dwelleth, and take Possession among us in Canaan, for we will rather make room for you so to do: but rebel not against the Lord, nor rebel against us, in building you an Altar, beside the Altar of the Lord our God. 20 Did not Achan the son of Zerah commit a Trespas in the Accursed thing, and Wrath fell on all the Congregation of Israel? and that Man perish'd not alone in his Iniquity; *but the Israelites were put to flight, and several others of 'em kill'd on that account: So that you may see, 'tis not without good reason, that we fear the Wrath of God should fall upon us as well as you, if we do not what in us lies to prevent Idolatry among you.*

IV.
The Reubenites
&c. give them a
satisfactory Ac-
count.

21 Then the Children of Reuben, and the Children of Gad, and the Half tribe of Manasseh, answer'd and said unto the Heads of the thousands of Israel. 22 The Lord God of gods, the Lord God of gods, he knows *that we have no such Intention as you fear;* and Israel he, *i. e. the rest of our Brethren shall know the same, by our Constancy in the Worship of our God:* If it, *viz. the building of the said Altar* be in Rebellion, or if in Transgression against the Lord on any account, *as ye imagin,* save us not alive this day; 23 *namely if* that we have built us an Altar to turn from following the Lord, or if to offer thereon Burnt-offering, or Bread-offering, or if to offer Peace-offerings thereon, let the Lord himself requite, *i. e. punish it to the full, for so heinous a Sin as we acknowledge that would be:* 24 And if we have not rather done it for fear of this

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this thing, *i. e.* our Posterity's falling into Idolatry as appears from what follows, saying, In time to come your Children might speak unto our Children, saying, What have you to do with the Lord God of Israel, seeing ye dwell not in any part of the land of Canaan, which is the land of Promise specially so call'd, as being that which God more especially promis'd to our Fathers? 25 For the Lord has made Jordan the Border between us and you in Canaan, which Jordan was to be the East Boundary of the land of Promise. Whence it may possibly be infer'd in future time, that ye Children of Reuben, and Children of Gad, and of the Half tribe of Manasseh, ye have no part in the Lord, *i. e.* ye are none of his People, as not living in the promis'd Land, but without it, as is evident from your living on the East of Jordan, whereas Jordan was to be the East Boundary of the land of Promise or Canaan. So, *i. e.* by such specious Arguments shall, *i. e.* may your Children make our Children cease from fearing the Lord, *i. e.* cease to come to the Tabernacle of the Lord, as not suffering them so to do, and thus by degrees make them forget it is their Duty so to do, by which means they may fall into the Idolatrous Worship of some False God, or False Worship of the True God. 26 Therefore we said, Let us now prepare to build us an Altar, not for Burnt-offering, nor for Sacrifice: 27 but that it may be a Witness between us and you, and our Generations after us, that we might, *i. e.* that we ought to have the Privilege as well as you to do the Service of the Lord before him, *i. e.* before his Tabernacle, with our Burnt-offerings, and with our Sacrifices, and with our Peace-offerings, that your Children may not say to our Children in time to come, Ye have no part in the Lord. 28 Therefore said we, We will build this Altar after the Pattern of that at the Tabernacle, that it shall or may be, when they should so say to us, or to our Generations in time to come, that we may say again, Behold the Pattern of the Altar of the Lord, which our Fathers made, not for Burnt-offerings, nor for Sacrifices, but it is a Witness between us and you, *viz.* that we have a Right to come to the Tabernacle as well as you, tho' we are on this further side of Jordan in respect of the Tabernacle. 29 As for your fear of our falling into Idolatry already, God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an Altar for Burnt-offerings, for Bread-offerings, or for Sacrifices, besides the Altar of the Lord our God, that is before his Tabernacle.

30 And when Phinehas the Priest, and the Princes of the Congregation, and Heads of the thousands of Israel which were with him, heard the Words that the Children of Reuben, and the Children of Gad, and the Children of Manasseh spake, it pleas'd them, *they being not only fully satisfy'd with the Answer, but glad to bear it.* 31 And Phinehas the son of Eleazar the High-priest, said unto the Children of Reuben, and to the Children of Gad, and to the Children of Manasseh, This day

V.
Phinehas &c. return with the satisfactory Answer given them, which was likewise to the satisfaction of All the rest in Canaan.

we

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we perceive that the *Fear or True Worship of the Lord is still among us all, viz. you on this East side of Jordan, as well as us on the West side, because ye have not committed this Trespas against the Lord, which we suspected ye had: therefore ye have deliver'd the Children of Israel, i. e. both your selves and us, out of the hand of the Lord, i. e. from his Wrath and Punishment for any such Sin as we suspected.* 32 And Phinehas the son of Eleazar the High-priest, and the Princes, return'd from the Children of Reuben, and from the Children of Gad, out of the land of Gilead or beyond Jordan, unto the land of Canaan, to the Children of Israel that liv'd there the greatest Part of them, and brought them word again, or what satisfactory Answer they had receiv'd. 33 And the thing, i. e. Answer and what they on the other side Jordan had done, pleased the Children of Israel in Canaan, and the said Children of Israel blessed God, that their Brethren on the other side of Jordan were not found guilty of any sinful Intention, but the Contrary; and hereupon they did not any longer intend to go up against them on the East of Jordan in Battle, viz. to destroy the Land wherein the Children of Reuben, and Gad, and half the Children of Manasseh dwelt, as otherwise they should have thought themselves oblig'd to have done.

VI.
The Altar
call'd Ed.

34 And the Children of Reuben, and the Children of Gad, and of Half the tribe of Manasseh, call'd the Altar aforementioned (v. 10.) Ed, which signifies a Witness, according to the foresaid (v. 27.) Intention of it: for they said, or built it with this Intention, viz. It shall be a Witness between us and them on the West of Jordan, that Jehovah or the Lord is our God as well as theirs, and consequently that we have a Right to serve him at his Tabernacle as well as they.

S E C T I O N XXXIV.

Containing an Account of Joshua's Exhortations to the Israelites before his Death; as also of his Age, Death and Burial; and of the Burial of Joseph's Bones, and of the Death of Eleazar the second High-priest. Which Account takes up Chap. XXIII, and XXIV.

L
Joshua's first Exhortation to the Israelites, not long before his Death.

Chap. XXIII. And it came to pass, a long time, viz. about eighteen or nineteen years (z) after that the Lord had given Rest (as Chap. 21. ult.) unto Israel from all their Enemies round about, that Joshua was waxen old and stricken in years, he being so in a lesser degree a considerable time before as Chap. 13. 1. so that now he was probably in the last year of his Life. 2 And Joshua call'd for, i. e. summon'd to come to him, either at Timnath-serah where he liv'd, or rather at Shiloh where they might appear

(z) According to the late Bp of Worcester or Mr Marshall's Tables.

before

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before God, *i. e.* his Tabernacle, as well as before him; and so be induc'd to have the greater Regard to his Exhortation then deliver'd and which here follows, all Israel, even for their Elders, and for their Heads, and for their Judges, and for their Officers, and said unto them, I am now so Old and stricken in Age, that I do not expect to live much longer, and this will probably be the last time I shall speak to you: which was a proper means to make them the more attentive to what he was about to say.

3 Behold ye have seen all that the Lord your God hath done unto all these Nations, because of you, *i. e.* to make good to you what he promis'd to your Fathers: for the Lord your God is he that hath fought for you, *i. e.* enabled you to overcome such as have oppos'd you, and you are by no means to ascribe it to your own Strength.

4 Behold also I have divided unto you by Lot even these Nations, *i. e.* those parts of Canaan that remain yet unconquer'd or not actually possess'd by you, as a Token that God will in good time give them also unto you, if you persist in your Obedience, to be an Inheritance for your Tribes; these places yet unconquer'd, together with all the Nations I have cut off, and their Cities &c. which I have actually subdu'd, have I divided unto you, from Jordan Eastward even unto the great or Mediterranean Sea Westward.

5 And accordingly the Lord your God, he shall expel them that are yet unconquer'd, from before you in due time, and drive them from out of your sight, and ye shall possess their Land, as the Lord your God hath promised unto you.

6 Be ye therefore very Careful, and even Courageous so as notwithstanding all Temptations to the contrary, to keep and to do all that is written in the book of the Law of Moses, that ye turn not aside therefrom, to the right hand or to the left, this being the indispensable Condition, on which ye are to expect that God shall enable you to possess in due time, those places which are yet unconquer'd.

7 Be ye therefore careful that ye come not among, *i. e.* have no Familiarity with these Nations, *viz.* these Heathen that remain among you yet unconquer'd or driven out, neither make mention of the name of their Gods on account of any respect to them, nor for instance cause any one to swear by them, this being to shew them a Divine respect, as being an Acknowledgment that they know Men's thoughts, and have Power to punish such as forswear themselves; neither serve them by Sacrifices &c. nor bow your selves unto them.

8 but cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great Nations and strong: but as for you on the other hand, no Man that have given you battle or dar'd to set upon you, has been able to stand before you unto this day.

10 And in like manner, if ye continue in your Obedience, one Man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto your selves, that ye love the Lord your God.

12 Else

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12 Else if ye do in any wise go back or fall from God into Idolatry, and cleave unto, *i. e. embrace the false or idolatrous Worship* of the remnant of these Nations, even these that remain among you, and shall make Marriages with them, and go in unto them, and they to you, *i. e. have carnal Knowledge one of another as the Consummation of such Marriages:*

13 Know for a certainty, that the Lord your God will no more drive out any of these Nations from before you; but they shall be as Snares and Traps unto you, *viz. to inveigle and seduce you to further Impiety, even Idolatry it self,* and so shall be as Scourges to your Sides, *i. e. shall bring sore Chastisements on you,* and as Thorns in your Eyes, *i. e. shall bring even most grievous Afflictions on you,* until ye perish from off this good Land, which the Lord your God hath given you.

14 And behold, this day I am going the way of all the Earth, *i. e. at this time I am so Old as that I must expect shortly to dy, as all Men must do one time or other;* and ye know in all your Hearts, and in all your Souls, that not one thing hath fail'd of all the Good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath fail'd thereof. 15 Therefore ye may be assur'd, that it shall come to pass, that as all Good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all Evil things, until he have destroy'd you from off this good Land, which the Lord your God hath given you, *if ye continue not in your Obedience to him:* 16 When ever ye shall have transgress'd in an high manner the Covenant of the Lord your God, which he commanded you; and for instance, have gone and serv'd other Gods, and bow'd your selves to them: then shall the Anger of the Lord be kindled against you, and ye shall perish quickly from off the good Land which he hath given unto you.

II.
Joshua's second
and last Exhorta-
tion to the Israe-
lites.

XXIV. And Joshua, *probably living longer than he expected when he made the Exhortation in the former Chapter,* gather'd all the Tribes of Israel unto (a) Shiloh, the place God had made choice of for his Ta-

A N N O T A T.

(a) According to this Exposition the Difference between the Hebrew and LXX is easily reconcil'd. For as the Hebrew has *Shechem*, so both the Vatican and Alexandrian MSS. of the LXX have *Shiloh*: Bp Patrick being under a mistake, when he said, that *All other Copies of the LXX, but the Vatican, have Shechem, not Shilo.* As for those other Copies of the LXX which have *Shechem*, they are of no weight, they being evidently alter'd in several other places by some Hands to make them agree with the Hebrew, or rather with the Vulgar Latin. As for the Objection that Shiloh was *ten miles from Shechem* according to St Jerom, it is likewise of no weight, the Situation of Shiloh being most probably unknown in St Jerom's time. And the other Reasons given for *Shechem* in opposition to *Shiloh*, are groundless: particularly that Joshua dwelt *nearer Shechem than Shiloh*; the contrary being likely most true.

bernacle,

P A R A P H R A S E.

bernacle, and which was in the Territory of Shechem: namely he call'd for the Elders of Israel, and for their Heads, and for their Judges, and for their Officers, and they presented themselves before God, i. e. before his Tabernacle. 2 And Joshua said unto all the Elders &c. of the People there present: Thus says the Lord God of Israel, whence it appears that the following Speech was spoken by a Divine Impulse, and that he may be justly stil'd a Prophet, as this his Book is reckon'd by the Jews among the Writings of the Prophets or Inspir'd Persons: Your Fathers, i. e. Ancestors dwelt on the other, i. e. East side of the River emphatically so call'd in Scripture, viz. Euphrates, in old time, even Terah the Father of Abraham, and the Father of Nahor: and they, viz. Terah, Abraham and Nahor serv'd other, i. e. false or Idol Gods. 3 And I took, i. e. commanded your father Abraham to come from the other side of the River, i. e. from the Idolatrous Country where he had been born and bread thitherto, and led, i. e. protect'd him as he journey'd throughout all the land of Canaan, and multiply'd his Seed in process of time, and in a miraculous manner gave him Isaac of his wife Sarah. 4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his Children went down into Egypt, where for some time they suffer'd a cruel Bondage. 5 And I sent Moses and Aaron to deliver them from their Bondage; and I plagu'd Egypt, according to that which I did amongst them, i. e. with many Plagues for not letting them go; and afterward I brought you out: 6 and I brought your Fathers out of Egypt, the Egyptians being glad to let you all go for fear of their own Lives: and you and your Fathers came unto the Red Sea, and the Egyptians pursu'd after your Fathers and you with Chariots and Horsemen unto the Red Sea. 7 And when they, i. e. your Fathers cry'd unto the Lord, he put Darknes between you and the Egyptians, and brought the Sea upon them, and cover'd them; and your eyes have seen what I have done in Egypt, many if not most or all of you being then alive: then ye dwelt in the Wilderness a long season, viz. forty years. 8 And I brought you into the land of the Amorites, which dwelt on the other, i. e. East side of Jordan; and they fought with you: and I gave them into your hand, that ye might possess their Land, and I destroy'd them from before you. 9 Then Balak the son of Zippor King of Moab prepar'd to war against Israel, and to the end he might be sure to overcome you, he sent and call'd Balaam the son of Beor to curse you: 10 but I would not hearken unto Balaam, who was inclin'd to curse you as Balak desir'd him, that so he might obtain the great Rewards which Balak promis'd him: therefore he blest'd you still, being constrain'd by me so to do: so I deliver'd you out of his hand, i. e. out of the Power of Balak. 11 And ye went over Jordan, and came unto Jericho; and the Men of Jericho fought against you, i. e. oppos'd your Entrance into the City by

shutting their Gates, and made what Resistance they could against you after ye were enter'd into the City: likewise there fought against you the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I deliver'd them into your hand. 12 And I sent the Hornet before you, which drove them out from before you, even the two Kings of the Amorites first, and then the Kings of Canaan: it was not with thy Sword, nor with thy Bow, i. e. with thy own Strength or Power that thou didst drive them out, but by the special Assistance of God in other respects as well as of the Hornets. 13 And I have given you a Land ready cultivated to your hands, for which, i. e. the Cultivation of which ye did not labour; and Cities which ye built not, and ye dwell in them; of the Vineyards and Oliveyards which ye planted not, do ye eat. 14 Now therefore what greater Motives can ye have, to fear the Lord, and serve him in sincerity and in truth, and put away the Gods which your Fathers serv'd on the other side of the River, and in Egypt: whereby seems to be intimated, that even still there was some Idolatry among them, tho' very secretly and in private: and serve ye the Lord. 15 And if you can be so weak and wicked, as that it should seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the Gods which your Fathers served, that were on the other side of the River, or the Gods of the Amorites, in whose Land ye dwell: If ye choose to serve the aforesaid Gods of your Fathers, consider how absurdly you will act in returning to those Gods which your father Abraham renounc'd, and for which he himself was so bless'd by the Lord, that by virtue of the said Blessing ye now inherit Canaan: and 'twill be more absurd to serve the Gods of the Canaanites, when ye have had such late and ample Proof, that they can't defend their Worshipers from the Power of the Lord: But whatever ye do, as for me and my House, we will continue to serve the Lord, as the greatest Wisdom.

III.

Joshua renews the Covenant between God and the People.

16 And the People answer'd and said, God forbid that we should forsake the Lord, to serve other Gods. 17 For the Lord our God, he it is that brought us up, and our Fathers out of the land of Egypt, from the house of Bondage, and which did those great Signs in our sight, and preserv'd us in all the way wherein we went, and among all the People thro' whom we pass'd. 18 And the Lord drove out from before us all the People, even the Amorites the strongest or most powerful of them, which dwelt in the Land: therefore will we also serve the Lord, for he is our God. 19 And Joshua said unto the People, Ye cannot serve the Lord, unless ye take care constantly to reflect on and lay to heart, what ye have just now acknowledg'd; so as thereby to be influenced to abstain from all Idolatry, which ye are prone to of your selves: for he is an Holy God, i. e. a God that has no Equal; and he is a Jealous God, and will endure no Rival: He will not forgive your Transgressions, nor your Sins

P A R A P H R A S E.

Sins in giving to any other the Worship due to him: 20 but if ye forsake the Lord, and serve strange Gods, then he will turn, *i. e. alter the course of his Providence toward you*, and do you hurt, and consume you, after that he hath done you Good. 21 And the People said unto Joshua, Nay, but we desire thee to entertain a better Opinion of us, *viz. that we will serve the Lord, as we have now acknowledg'd it our Duty to do.* 22 And Joshua said unto the People, Ye are Witnesses against yourselves, that ye have chosen you the Lord, to serve him, *i. e. the solemn Profession ye have now publicly made, will testify against you and condemn you, if ye forsake the Lord.* And they said, We are Witnesses, *i. e. we own we shall be thereby self-condemn'd, if we make not good what we have profess'd to do.* 23 Now therefore, put away, said he as being a Prophet, and by the Spirit of Prophecy knowing their inward Disposition and secret Affection to Idols, and that some of them worship'd false Gods secretly, the strange Gods which are among you, and incline your Heart to, *i. e. settle your Affection and Reverence only on the Lord God of Israel.* 24 And the People said the third time unto Joshua, The Lord our God will we serve, and his Voice will we obey. 25 So Joshua made a Covenant with the People that day, *i. e. renew'd the Covenant they had formerly made, both in the time of Moses and in his time; and set before them the Statutes and Judgments, i. e. read or order'd to be read unto them the several Precepts of the Law, which were the Conditions of the Covenant then renew'd; which he did at Shiloh in the Territory of Shechem.* 26 And Joshua wrote these Words, *i. e. the Words of the foremention'd Covenant, in the Book of the Law of God, which was laid up by Moses order on the side of the Ark, that the said renewing of the Covenant might be preserv'd in everlasting Remembrance, and be the more Carefully observ'd: and Joshua took a great Stone, and set it up there, as a Monument likewise of the renewal of the Covenant now made, which might be seen by all, and on which probably was an Inscription signifying what it meant. The Stone was set up under an Oak, that was by the Sanctuary of the Lord.* 27 And Joshua said unto all the People, Behold, this Stone shall be a Witness unto us of the Covenant now renew'd by us: for it has heard, *i. e. shall testify the same as much or as well as if it had heard, all the Words of the Lord which he spake unto us, i. e. has spoken v. 2 — 13. by me unto you, and also what you have answer'd v. 16 — 18, &c.* It shall be therefore a Witness, as it were to accuse and prove you self-condemn'd, lest ye deny your God by turning to Idolatry, and thereby deny also in effect this Covenant now renew'd. 28 So Joshua let the People depart, every Man unto his Inheritance.

29 And it came to pass, not long in probability after these things, that Joshua the son of Nun, the servant of the Lord, dy'd, being an hun-

IV.
Joshua's Death
and Burial.

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dred and ten years old. 30 And they buried him in the Border of his Inheritance in Timnah-serah, which is in mount Ephraim, on the North side of the hill of Gaash.

V.
How long the Is-
raelites serv'd God
without falling
into open Idolatry.

31 And Israel serv'd the Lord, *no Idolatry at least appearing among them publickly*, all the days of Joshua, and all the days of the Elders that out-liv'd Joshua, and which had known, *and also did duly reflect on*, all the Works of the Lord, that he had done for Israel: *which seems to be particularly taken notice of here in reference to the Covenant afore-mention'd, viz. to shew how long they observ'd it, without transgressing it at least openly.*

VI.
Joseph's Bones
where Buried.

32 And the Bones of Joseph, which the Children of Israel brought up out of Egypt, bury'd they in Shechem; *probably in the Life-time of Joshua; but not being taken notice of by Joshua, therefore it was here added after Joshua's Decease by Samuel, or Ezra, or some such other Person: but Joseph's bones were bury'd, not in the City Shechem, but in the parcel of Ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of Silver; and it became the Inheritance of the Children of Joseph, viz. the Ephraimites, by whom it was given for a Levitical City, and City of Refuge.*

VII.
The Death and
Burial of Eleazar
the High-priest.

33 And Eleazar the son of Aaron dy'd, and they bury'd him in a Hill that pertain'd unto Phinehas his son, *or in the Hill of Phinehas, pertaining first to Eleazar himself, and by him nam'd the Hill of Phinehas from his son, it being usual in those times to call places by the name of the Eldest son, which was given him, i.e. most probably Eleazar, as being then High-priest, that he might be near to the Tabernacle at Shiloh, and near to Joshua, so as to be ready to advise him and consult God for him, and accordingly the said Hill lay in mount Ephraim, where both the Tabernacle was settled and Joshua dwelt.*

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SYNOPSIS.

SYNOPSIS.

The Book
of
JOSHUAH
may be distinguished
into four
general
Parts,
viz.

- I. An Account of what pass'd from the *Death of Moses* to the *beginning of the Wars in Canaan*, viz. Sending *Spies to Jericho*, *Passing over Jordan* in a *miraculous* manner, *Renewing Circumcision*, *Keeping the Passover*, *Ceasing of Manna*, &c. Chap. I—V.
- II. An Account of the *Wars in Canaan*, and what was done during the same, viz.
 1. An Account of taking *Jericho*, VI.
 2. An Account of putting *Achan* to death, and taking *Ai*, VII. 1—VIII. 29.
 3. An *Altar* built on Mount *Ebal*, and the *Blessings and Curses* pronounced &c. VIII. 30—ult.
 4. *Gibeonites* obtain a *League by Craft*, IX.
 5. *Joshua* relieves *Gibeon*, and *subdues the South* part of *Canaan*, X.
 6. He *subdues the North* part, XI.
 7. *Recapitulation* of the *Conquests* under *Moses* and *Joshua*, XII.
- III. An Account of the *Division of the Land*, viz.
 1. *Division of the Land East of Jordan* by *Moses*, to the *Reubenites*, *Gadites*, and *Half tribe of Manasseh*, XIII.
 2. *Division of Canaan among the other nine Tribes and an Half*, XIV. viz.

At	{	Lot of <i>Judah</i> , XV.
Gilgal.	{	Lot of <i>Ephraim</i> , and the other <i>Half tribe of Manasseh</i> , XVI, XVII.
At	{	Lot of <i>Benjamin</i> , XVIII.
Shiloh.	{	Lots of <i>Simeon</i> , <i>Zebulun</i> , and other <i>Tribes</i> , XIX.
 3. *Cities of Refuge*, XX.
 4. *Cities of the Levites*, XXI.
- IV. An Account of what pass'd after the *Division of the Land of Canaan* to the *Death of Joshua* and *Eleazar*, viz. 1. *Reubenites, Gadites*, &c. are sent Home. 2. *Joshua's* two *Exhortations* to the *Israelites* before his *Death*. 3. His *Age* and *Death* and *Burial*. 4. The *Burial of Joseph's Bones*. 5. The *Death and Burial of Eleazar* the Highpriest.

THE

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1. An Account of what part of the lands of the
County of ... and ... and ...
has been ... in a ... manner ...
... of the ...

2. An Account of what part of the lands of the
County of ... and ... and ...
has been ... in a ... manner ...
... of the ...

3. An Account of what part of the lands of the
County of ... and ... and ...
has been ... in a ... manner ...
... of the ...

4. An Account of what part of the lands of the
County of ... and ... and ...
has been ... in a ... manner ...
... of the ...

4 AP 64

THE

THE BOOK OF JUDGES.

THE PREFACE.

IT is most reasonably thought, that the Prophet *Samuel* was the Sacred Pen-man, as of the *last five Verses* of the *last Chapter of Joshua*, so of *all this Book of Judges*, and of the *Book of Ruth*, and of the *former Part of the first Book* that go's under *his Name*; the said Prophet continuing the Sacred History from the *Death of Joshua* to his *Own Death*.

I.
Samuel most
probably the writer
of this Book.

Whence it follows that this Book is call'd the *Book of Judges*, not as if it were *written by* the said *Judges*, but because it *chiefly treats concerning* the said *Judges*: The principal Design of this Book being to give an Account of the *Great things* done by those *Illustrious Persons*, who were rais'd up by God on special Occasions, to *Judge*, that is, to *Rule* the People of Israel, and to *deliver* them from their Oppressors, or to *defend* and *preserve* them from falling under New Oppressions; as by other means, so chiefly by *preserving* them in the *True Religion*. The *Forsaking* of which, and turning to *Open* and *Publick Idolatry*, was the *Cause* of *All their Oppressions*; as their *Repentance*, and returning to the *True God* and *his True Worship*, was the *Indispensable Condition* of *All their Deliverances* from the said *Oppressions*.

II.
This Book why
call'd the Book of
Judges.



THE

THE BOOK
OF, *i. e. concerning the*
(a) J U D G E S
that judg'd Israel.

P A R A P H R A S E.

S E C T I O N XXXV.

*Containing an Account of What pass'd, From the Death of Joshua,
To God's delivering part of the Israelites into the Hand,
or Power, of Chusban-rishathaim King of Mesopotamia:
Which Account takes up Chap. I. 1 — III. 4.*

Feb. 1. 20.
*By God's com-
mand Judah be-
gins to war with
the Canaanites af-
ter Joshua's Death.*

Chap. I.

NOW after the Death of Joshua related in the last Chapter of the foregoing Book v. 29. and also after the Death of Eleazar, as is probable, this Book beginning likely where the foregoing ended, which was with the Death of Eleazar; it came to pass that the Children of Israel, being now so multiply'd as to be able to People more of Canaan, than they yet had in possession, asked the Lord, *i. e.* sent some of their Elders as the Representatives of their Whole Body to Shiloh, where the Tabernacle was, and desir'd of Phinebas, who was probably now Highpriest, to enquire of the Lord according to the Method God (b) had prescrib'd, viz. by the Urim and Thummim, saying, *i. e.* representing their Case to God to this effect: Being now become so Numerous thro' thy Goodness and Truth, as to begin to be straiten'd for Want of Room, and so able to People more of the Country thou hast long since given and allotted to us; and being thou hast graciously (c) promis'd that

(a) Why this Book is so call'd, see my Preface thereto.

(b) Compare Exod. 28. 30. with Numb. 27. 21.

(c) Exod. 23. 29, 30, 31.

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when we were become so Numerous, if we continu'd in our Obedience unto thee, we should then be enabled by thee to drive out those Canaanites, which we did not at first drive out: Therefore as we doubt not of thy making good thy Promise now unto us, so we judg'd it our Duty and best Method to have thy Approbation and Direction in the Matter, and particularly to enquire of thee, Who (d) shall go up for us against the Canaanites first (e) to fight against them, i. e. make the first Attempt against the Canaanites, that the rest of the Tribes, being encouraged by the Success of them that were appointed by God to make the first Attempt, might likewise assault the Canaanites that as yet dwelt among them? 2 And the Lord said, The Tribe of Judah shall first go up against the Canaanites, that yet dwell in their Lot: and behold, I have already in my purpose deliver'd those Canaanites, that yet dwell in that part of the Land which belongs to that Tribe, into his hand. 3 And the Tribe of Judah said unto the Tribe of Simeon, his, i. e. Judah's Brother by the same Mother Leah as well as by the same Father Joseph; these two Tribes being likewise situated one next to the other, that of Simeon having its Lot (f) taken out of that Lot which at first fell to Judah: The Tribe of Judah, being thus closely join'd to that of Simeon in the foresaid double respect, said to them of the Tribe of Simeon; Come up with me into my Lot, that we may with our joint Forces fight against the Canaanites there: and when we have subdu'd them, which they doubted not of, having God's Promise (v. 2.) that they should do so; I likewise will go with thee into thy Lot, to help thee subdue the Canaanites that remain there. So Simeon went with him. 4 And Judah, being thus join'd with the Simeonites, went up to fight against the Canaanites in his Lot, and the Lord deliver'd the Canaanites and more particularly the Perizzites into their hand: and they slew of them in Bezek ten thousand Men. 5 Namely they found, i. e. surpriz'd by a sudden Assault Adoni-bezek in Bezek, whereof he was King as his Name imports; and they fought against him, and having taken the City, they slew the Canaanites, and the Perizzites they found there. 6 But Adoni-bezek made his escape, and fled toward the strong Hold of the Jebusites, as is probably suppos'd, thinking there to secure himself: and they pursu'd after him, and caught

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(d) For there was no Person appointed by God to succeed Joshua in the Chief Government of the People, as he was appointed by God to be the Successor of Moses; but the Government was left in the hand of the Elders.

(e) The LXX seem to understand this, as if the Children of Judah were as it were the Captains or Leaders of the Rest of the Tribes, that is, the Rest of the Tribes were to follow the Conduct of the Tribe of Judah in carrying on their further Conquests. And this Interpretation is warranted and follow'd by our Translators Chap. 20. 18. v. 3. and (f) Josh. 19. 1, 9.

M

him,

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him, and cut off his Thumbs, and his great Toes, *partly to render him less capable of War for the future, and partly to serve him in his own kind as follows.* 7 And Adoni-bezek said, Threescore and ten Kings, *viz. petty Kings, each of one or some few more Cities,* having their Thumbs and their great Toes cut off, gather'd their Meat under my Table; *whence it appears that he was Proud and Insolent as well as Cruel, treating the Kings conquer'd by him as Dogs.* As I have done, so God has requited me; *which Acknowledgment of the Divine Justice has made it thought he was a Penitent, and a Convert to the true Religion or Worship of the God of Israel; for which reason his Life was spar'd.* And they brought him to Jerusalem, and there he dy'd, *probably not presently, but after he had liv'd some time, to perfect his Repentance.*

II.
An Account of
some Conquests
made before Jo-
shua's Death.

8 Now there being mention made of Jerusalem in the foregoing Verse, the sacred Pen-man thinks fit to observe here, that the Children of Judah had formerly in the days of Joshua fought against Jerusalem, and had taken it, *(All but the strong Fortrefs on the Top of Mount Sion which held out till the days of David, and whither Adoni-bezek fled v. 6. for Succour,)* and smitten the Inhabitants of it with the edge of the Sword, and set the City on fire. 9 And likewise the sacred Pen-man proceeds to observe here what other more remarkable Conquests had formerly, even in the days of Joshua, *(g)* as is most probable, been made by the Children of Judah, *viz. How afterward, i. e. after the taking of Jerusalem men-*

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(g) 'Tis evident from Josh. 14. 6, &c. that Caleb claim'd Hebron, i. e. the Country about Hebron, not only in the days of Joshua, but also before the Beginning of the Division of the Land by Lots: and that Joshua acknowledg'd his Claim to be Just or Good, and withall blessed him (as Josh. 14. 13.) i. e. pray'd to God to give him Success in conquering the *Anakims*, who inhabited the Country about Hebron. Now Caleb having his Claim thus ratify'd by Joshua, and being a good Man and not in the least distrustful of God's Goodness and Power to enable him to overcome the Gigantick *Anakims*, it can't be reasonably suppos'd, that he defer'd the Conquest of them so long as till after the Death of Joshua; but rather presently undertook the said Conquest. Which is farther confirm'd by Joshua's blessing him, as is abovemention'd; which sufficiently implies that Caleb intended forthwith to undertake that Enterprize. Wherefore it being also Evident, that what is here said in this Judg. 1. 10—15. do's refer to that Enterprize of Caleb; it thence follows that what is here said, is reasonably to be understood as done in the days of Joshua, and not after his Death. And consequently that what is said v. 8. of this Chapter, is likewise most reasonably to be understood, as done in the days of Joshua. Whence it follows, that there is no Occasion for supposing, that what is said in the aforesaid Josh. 14. 10, &c. was inserted there by Ezra from this Place, as some (particularly Bp Patrick) imagin; but on the contrary, that what is here said, was taken and here repeated from the aforesaid place in Joshua, in order to make the Reader the better understand the Account here given of the Israelites, according to the Sense given in the Paraphrase.

tion'd

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tion'd in the foregoing verse, the Children of Judah went down from Jerusalem which stood on an Hill, to fight against the Canaanites that dwelt in the Mountain, i. e. Hill-country, even in the South part of Canaan, and in the Valley or Low-country adjoining to the said Hill-country. 10 Namely Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before was Kirjath-arba) and they slew Shehaji, and Ahiman, and Talmi. 11 And from thence he went against the Inhabitants of Debir: (and the name of Debir before was Kirjath-sepher.) 12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. 13 And Othniel the son of Kenaz Caleb's younger brother took it: and he gave him Achsah his daughter to wife. 14 And it came to pass when she came to him, that she mov'd him to ask of her Father a Field: and she lighted from off her ass; and Caleb said unto her, What wilt thou? 15 And she said unto him, Give me a Blessing: for thou hast given me a South-land, give me also Springs of Water. And Caleb gave her the upper Springs, and the nether Springs.

16 And the Children of the Kenite, (b) Moses father in law, went up some of them out of the City of Palm-trees (i) otherwise call'd Jericho, where they had at first planted themselves after their coming into Canaan, the Country about Jericho being very pleasant and good; but being now become too Numerous to live All together there, as is probable, they were forced to seek out for new Settlements for Colonies of them; and accordingly one Colony or Company of them went up with the Children of Judah, in the Expedition after Joshua's death, into the Wilderness of Judah, which lies in the most South part of Canaan, where (k) Arad stood, and having conquer'd the Canaanites that remain'd there, they went and dwelt among the People of Judah there: As another (l) Colony or Part of the Kenites did settle in the Tribe of Naphtali.

III.
Some of the Kenites settle in the South part of Canaan.

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(b) Numb. 10. 29, &c.

(i) Deut. 34. 3. Hence it seems probable that the Curse of Joshua mention'd Josh. 6. 26. is to be understood, only of rebuilding the Walls and setting up the Gates of Jericho, as has been afore observ'd Josh. 18. 21. To confirm which yet further, it is observable, that Ai, which was so destroy'd as not to be rebuilt according to Josh. 8. 28. is not at all mention'd among the Cities that belong'd to the Tribe of Benjamin or Ephraim, tho' it must belong to one of them, i. e. the Place where it had stood must be in one of the said Tribes. And that the City of Jericho was in some measure Rebuilt, or at least not utterly destroy'd at the taking thereof by the Israelites, is still further confirm'd by Chap. 3. 13. of this Book; forasmuch as we there read, that the Moabites possess'd themselves of the City of Palm-trees or Jericho: whereby seems denoted, that they not only made themselves Masters of it, but also placed a Garrison there to keep the Neighbouring Country in Awe or Subjection to the King of Moab.

(k) Numb. 21. 1.

(l) Chap. 4. 11.

IV.
Judah assist, Si-
meon against the
Canaanites.

17 And Judah, having finish'd the Conquest of what belong'd to their Tribe, as far as was then necessary to make themselves Room enough, or else as far as they (m) thought themselves able, or were willing to take pains to conquer, went with Simeon his brother according to the Engagement v. 3. and they slew the Canaanites that inhabited Zephath, and utterly destroy'd it, (and the name of the City was thence call'd (n) Hormah, which signifies utter Destruction. 18 Also Judah took Gaza with the Coast thereof, and Ashkelon with the Coast thereof, both which lay in the Lot of the Simeonites; and Ekron with the Coast thereof, which belong'd to the Lot of the Danites. 19 And the Lord was with Judah giving him great Success, and he drove out the Inhabitants of the Mountain, i. e. of the Mountainous part of his Lot and Simeon's: but he did not set himself to drive out the Inhabitants of the Valley or flat Country, probably for want of due Trust in God's Power: forasmuch as tho' God had already given him so great Success now, and had formerly enabled Jeshua (o) to conquer such other of their Enemies as had Chariots of Iron, yet they fear'd or car'd not to attack the Inhabitants of the flat Country, because they had Chariots of Iron. 20 Altho' they (p) had given the Country about Hebron unto Caleb, and he had expell'd thence the three Sons of Anak, who were esteem'd the most dreadful of the old Inhabitants of Canaan, and who probably might have some Chariots of Iron: So that Caleb's Conquest of these should have been a special Inducement to the Children of Judah concern'd in this Expedition, not to have fear'd any Enemy, how strong soever in Body or well Arm'd.

V.
The Benjamites
do not make any
new Conquests.

21 And probably out of the like Distrust of God's Power, the Children of Benjamin, tho' they had sufficient Encouragement to attempt it by the Success God gave Judah, yet did not then attempt to drive out the Jebusites, that inhabited that part of (q) Jerusalem which belong'd to that

A N N O T A T.

(m) For it is observable, that it seems to have been in these Ages a Common Fault in all the Tribes of Israel, that they distrust'd God's Goodness to enable them to subdue such of their Enemies, as were stronger than ordinary; as also that they grew sluggish and lazy, and were not willing to take the pains to conquer their Enemies, which were requisite to be taken, unless God pleas'd to work Miracles: which the Wisdom of God never sees fit to do, but when ordinary means are not sufficient.

(n) Some take this to be the same with that mention'd Numb. 21. 2, 3. where-as it is observable that here only one City is spoken of, there several.

(o) Josh. 11. 4, 6, 9.

(p) See the foregoing note (g).

(q) The part of Jerusalem which belong'd to the Benjamites being without doubt the North part; and that out of which they did not drive the Jebusites, being probably the Fort of Zion; hence this is an Argument that the said Fort, and consequently Mount Zion, lay in the North part of Jerusalem, not South as is the Common Opinion.

Tribe;

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Tribe; but the Jebusites dwell with the Children of Benjamin in Jerusalem unto this day: God for their Sins, which they fell into, not enabling the Israelites after this to drive them out, till the days of David.

22 But the House of Joseph, viz. the Tribes of Ephraim and Manasseh, as is probable, with their joint Forces, they also, following herein ^{VI. The Children of Joseph take Bethel.} the Example of Judah and Simeon, went up against Bethel (r): and the Lord was with them. 23 And the House of Joseph sent Spies to descry Bethel, i. e. to view its Strength and how it might be best approach'd: now the name of the City before was Luz. 24 And the Spies saw a Man come forth out of the City near to the place where they lay, and they apprehended him and said unto him in a Civil gentle Manner, as most likely to win upon him; Shew us, we pray thee, the Entrance into the City, i. e. where it may most easily be enter'd by an Enemy that shall assault it, and we will shew thee Mercy in sparing the Life of thee and thine. 25 And when he had shew'd them the Entrance into the City, Notice thereof being immediately sent to the Army that lay not far off, They came and assaulting the City where it was most easily to be enter'd, got into it with little or no Resistance, and smote the Inhabitants of the City with the edge of the Sword: but they let go the Man and all his Family whither he pleas'd. 26 And the Man went into the land of the Hittites, i. e. into some neighbouring Country, where a Colony of the Hittites had planted themselves heretofore, or some of 'em had fled upon the Israelites first invading the Land, which probably was in Arabia, Josephus (s) mentioning a City of this Name lying there; and built a City, he being dismiss'd by the Children of Joseph with all his Goods, and likewise such as were of his Family; and call'd the name thereof Luz, in memory of the Place from whence he came: which is the Name thereof unto this day.

27 But tho' God gave the Children of Joseph such Success, yet for want of due Trust in God's Power or Sluggishness, those of the Half tribe of Manasseh that were settled in Canaan did not go on to drive out or destroy ^{VII. The Manassites carry not on their Conquests, nor the other Tribes in Canaan.} the Inhabitants of Beth shean and her Towns, nor Taanach and her Towns, nor the Inhabitants of Dor and her Towns, nor the Inhabitants of Ibleam and her Towns, nor the Inhabitants of Megiddo and her Towns; the reason why the Manassites were more afraid of these, being likely the same mention'd v. 19. viz. because these had Chariots of Iron, as Josh. 17. 16. but the said Canaanites would dwell in that part also of

A N N O T A T.

(r) Hence it appears that Bethel had been repossess'd by the Canaanites after the Conquests of Jothua. And the like is to be understood of other places, as are related to have been taken by Jothua or in his time, and yet are mention'd in this Book as taken by the Israelites.

(s) Antiquities of the Jews B. 14. chap. 2. where it is written *Λύζα*.

the

the Land, *i. e.* were (1) content to pay Tribute rather than be driven out. 28 Namely it came to pass when Israel was now become so strong, that they could by the Blessing of God, which they were assur'd of by what is said Chap. 1. 2. have driven them out; yet they did not make such a right use of their Power, but only put the Canaanites to tribute, this not costing them so much Pains as the driving them out would have done, and likely turning to more Profit as well as Ease, the Canaanites being willing to pay a great Tribute, if they might be permitted to continue in the Land; and on these Considerations, and also on account of the Affection and Friendship the Israelites began to have for the Canaanites by means of their Intermarriages &c. as Chap. 2. 2. and 3. 6. they did not utterly drive them out. 29 Neither did Ephraim drive out now the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them, becoming also, as is likely, Tributary. 30 Neither did Zebulun drive out the Inhabitants of Kitron, nor the Inhabitants of Nahalol: but the Canaanites dwelt among them, and became Tributaries. 31 Neither did Asher drive out the Inhabitants of Accho, nor the Inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob: 32 But the Asherites dwelt among the Canaanites, the Inhabitants of the Land: for they did not drive them out. 33 Neither did Naphtali drive out the Inhabitants of Beth-she mesh, nor the Inhabitants of Beth-anath: but he dwelt among the Canaanites, the Inhabitants of the Land: nevertheless the Inhabitants of Beth-she mesh and of Beth-anath became Tributaries unto them. 34 And the Amorites kept by force the Children of Dan to the Mountain, *i. e.* Mountainous part of their Lot: for they would not suffer them to come down to dwell in the Valley or flat part of their Lot, which was owing to the Cowardice of the Danites and their want of due Trust in God's Power, which made them so afraid of the Amorites that dwell in the said Vale, by reason of their Iron Chariots, that they durst not venture so much as to encounter them. 35 But the Amorites would, *i. e.* were content to pay Tribute, in order to dwell in Mount Heres and in Aijalon, and in Shaalbim: namely the hand of the house of Joseph, who join'd on to the Danites on the North side, and came to the Assistance of the Danites, prevail'd so that they, *i. e.* the Amorites of the three places last mention'd, if not of the Vale also, became Tributaries to the Danites. 36 And the Coast of the Amorites, which remain'd in Canaan, was from the going up to Akrabbim, and from * Selah, the City of Edom call'd by the Greeks and Latins Petra, both which lay in the South-limit of Canaan, and so upward toward the North-west to Mount Heres, &c. here mention'd: Within this Tract were the Amorites now confin'd by the Israelites.

(1) So the Hebrew word, which we here render *would*, is render'd Exod. 2. 21.

PARAPHRASE.

Chap. II. Now at a certain season in those days, when the Israelites were assembled together at the Tabernacle at Shiloh, in their sight an Angel of the Lord came up from Gilgal, which lay in the Plain of Jericho and so Low, to Shiloh which lay on higher Ground and was call'd (as v. 5.) on this Occasion Bochim; and said unto them thus assembled together before the Tabernacle, I made you to go up out of Egypt, whence it is not improbably infer'd that this was no other than the Second Person in the Blessed Trinity, and so the same that appear'd to Joshua by Jericho, and so near Gilgal, Josh. 5. 13, 14. for which reason it was very proper for Him to appear to them, as Coming from Gilgal, to intimate to them that He was the same Divine Person that There appear'd to Joshua, and gave Joshua and so All of them so great Assurance of his Being with them, and enabling them to conquer the Land, if they continu'd obedient: and to this end tis expressly added in the very next Words, I have brought you unto the Land which I swear unto your Fathers; and I said, I will never break my Covenant with you, if you did not first break it with me: 2 But as one main Condition of the said Covenant, ye shall make no League with any of the Inhabitants of this Land, unless they will renounce their Idolatry, and become Worshipers of Me alone, and consequently you shall throw down their Altars; but ye have not obey'd my Voice, tho' what I requir'd of you was so reasonable, that ye can give no good reason, why ye have done this, i. e. not obey'd my Voice? 3 Wherefore I also have said, i. e. resolv'd, that as a just Punishment of such your Disobedience, I will not for the future, at least for some time, enable you to drive them out from before you: but they shall be as Thorns in your Sides, and their Gods shall be a Snare unto you. 4 And it came to pass, when the Angel of the Lord spake these Words unto all the Children of Israel, that the People lift up their Voice and wept, some upon reflecting on their Common Sin in the foresaid respect, others likely only out of fear of the Danger they were in. 5 And they call'd the name of that Place, on account of such their Weeping there, Bochim which signifies Weepers, possibly in memory of God's Goodness in thus Reproving them here, which for the present wrought mightily on them, as appears by what follows, viz. and they sacrificed there unto the Lord, by way of Supplication and Prayer with Thanksgiving for his Goodness in thus calling them to Repentance: And their thus Sacrificing shews it was the place of Publick Worship, viz. Shiloh, where they now were.

6 Now for the understanding more fully and clearly, when it was that the foresaid Angel thus appear'd at Shiloh, it is to be observ'd, that when Joshua had let the People go, after he had made an end of Casting the Lots and Dividing the Land, the Children of Israel went every Man unto his Inheritance to possess the Land. 7 And the People serv'd the Lord all the days of Joshua, and all the days of the Elders that outliv'd Joshua,

VIII.

An Angel reproves the Israelites for not driving out the Canaanites.

IX.

In what generation the Angel thus reprov'd the Israelites, is largely explain'd.

Joshua, who had seen all the great Works of the Lord, that he did for Israel, viz. as well in Egypt and the Wilderness as in Canaan: Such as were Eleazar the Highpriest and the Heads of the Tribes mention'd Josh. 19. 51. and 23. 2, 3, &c. who frequently reminded them of the said great Works, and by that means and the Reverence they bore to their Persons, restrain'd the People from breaking loose from God in a Publick manner, as long as they liv'd. 8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. 9 And they bury'd him in the Border of his Inheritance in Timnath-heres, in the Mount of Ephraim, on the North side of the hill Gaash. 10 And also all that Generation, viz. mention'd v. 7. as having seen All the great Works of the Lord for Israel, were gather'd unto their Fathers: And there arose another Generation after them, which, as to the Generality (u) of them, had not been Eye-witnesses of the great Works aforemention'd, and consequently knew not the Lord, nor yet the said Works which he had done for Israel, i. e. did not duly keep in mind the said Works, nor have a due Regard to them, and for want of that were led not to have a due Regard for God himself. 11 And by this means the Children of Israel were seduced so far in the said Generation, that they did evil in the sight of the Lord, i. e. did openly and publickly sin against God by Idolatry, and serv'd Baalim, i. e. the Idol-gods or Deify'd Men of the Canaanites and others. 12 Namely they forsook the Lord God of their Fathers, which brought them out of the land of Egypt, and follow'd other Gods, even such as were of the Gods of the People that were round about them, and over whose People (w) the Lord had given them such victorious Success, and bow'd themselves unto them, and thereby provok'd the Lord to Anger. 13 Thus they forsook the Lord, and serv'd Baal and Ashtaroth, i. e. the Host of Heaven, or the Deify'd Men and Women of other Nations. 14 Therefore the Anger of the Lord was hot against Israel, and he deliver'd them into the hands of Spoilers that spoiled them, carrying away their Cattle and Goods; and he sold them themselves, i. e. made them Captives, delivering them into the hands of their Enemies round about, so that they could not any longer stand before their Enemies, but were beaten and taken Captives. 15 Whithersoever they went out to fight against any Enemy, the hand of the Lord was against them for evil, i. e. they had bad Success, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distress'd. 16 Neverthe-

A N N O T A T.

(u) That some of 'em that were then still living, had seen at least some of the said great Works, is evident from Othniel, who was living in the days of Joshua, and also was appointed to be the First Judge in the Generation here spoken of, as Chap. 3. 9.

(w) See my Paraphrase Josh. 24. 15.

lefs

P A R A P H R A S E.

less upon their Repentance the Lord raised up Judges, *i. e. extraordinary Rulers or Commanders in Chief*, which deliver'd them out of the hand of those that spoiled them. 17 And yet they would not hearken unto their Judges to continue constant for the future in their Obedience to God, but they went a Whoring after, *i. e. publickly turn'd to the Idolatrous Worship of other Gods*, and bow'd themselves unto them: they turn'd quickly after any Judge was dead; out of the Way which their Fathers, in the days of Joshua and the Elders that outliv'd him, walk'd in, obeying the Commandments of the Lord; but they did not so. 18 Namely when the Lord raised them up Judges, *i. e. stirr'd up the Spirits of some by an extraordinary Motion to take upon them to deliver them*, then the Lord was with the Judge, so as to give him extraordinary Success frequently beyond the reach of Human Wisdom and Power, and so deliver'd them out of the hand of their Enemies, all the days of the Judge: for it repented the Lord, *i. e. the Lord was mov'd to act as if he repented, namely to alter the Course of his Providence*, because of their Groanings or Cryings unto him for help, by reason of them that oppress'd them, and vexed them, and on their Promise of Repentance for the future. 19 Nevertheless it came to pass when the Judge was dead, that they return'd to their Idolatry, and not only so, but corrupted themselves even more than their Fathers, in following more of the other Gods than their Fathers did, or increasing their Idolatrous Rites beyond those used by their Fathers: They ceased not from their own evil doings, nor from their stubborn way, notwithstanding the many times God deliver'd them. 20 Therefore the Anger of the Lord was hot against Israel; and, (x) such was the occasion that the Angel mention'd v. 1. appear'd unto them, and that he said, Because this People hath transgressed my Covenant which I commanded their Fathers, and have not hearken'd unto my Voice: 21 I also will not henceforth, for a time or as soon as I intended, had they been obedient to me, drive out any from before them, of the Nations which Joshua left when he died: 22 That thro' them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their Fathers did keep it, or not. 23 Therefore, as one reason, the Lord left those Nations, without driving them out hastily, neither deliver'd he them into the hand of Joshua.

Chap. III. Now these are the Nations which the Lord left, to prove Israel by them, as Chap. 2. 22. and v. 4. of this Chapter: Also there was

X.
The Nations left
to prove the Israelites.

A N N O T A T.

(x) All from v. 6. to this Verse seems to be added by way of Explication of what was said in the five foregoing Verses of this Chapter. For it is evident that what follows v. 20, &c. viz. He said, Because this People have transgress'd &c. I also will not henceforth drive out &c. is the same in effect as what is said verse 1 — 3. by the Angel.

N

another

*another reason besides that mention'd in the two forecited Places, why the said Nations were left, which other reason had respect more especially to even as many of Israel as had not known * any of the Wars, that their Fathers had with the People of Canaan after their first entrance into the said Land: 2 To wit, that at the least the Generations of the Children of Israel might in the succeeding Ages have Occasion to keep up their Martial Discipline among them, and not give themselves wholly to Husbandry and Feeding of Cattle, so as to grow sluggish and lose their Skill in War for want of some to awaken and exercise their Courage, and so might know to teach them, i. e. their Posterity the Art of War, at the least such as not being born before the end of the Conquests made by Joshua, knew nothing thereof, i. e. of the Art of War. 3 Namely the Nations left to these ends were the five Lords of the Philistines, and all the (y) Canaanites living above the Philistines North-ward along the Coast of the Mediterranean Sea, even the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath. 4 Namely they were left to prove Israel by them, to know, i. e. to make it appear whether they would hearken unto the Commandments of the Lord, which he commanded their Fathers by the hand of Moses; and accordingly would drive out or destroy these Nations, as they themselves grew more numerous and strong, and not suffer 'em to dwell among them, much less make Leagues with them and Marriages, out of Laziness and Dislike to undergo the pain and peril of War.*

A N N O T A T.

(y) This Place seems to confirm what I long since thought, viz. that the Descendents of Canaan particularly specify'd by the name of the *Canaanites* were the *Sidonians*, or Descendents of *Sidon* the eldest son of *Canaan*, who upon the first Plantation of the World after the Flood, made choice of the Coast of the Mediterranean Sea to be their Habitation: tho' afterwards many of them were dispers'd into other Parts, being driven themselves out of their own original Habitation by others, as particularly by the Philistines. What is here said of the *Nations left to prove Israel*, is exactly agreeable to what is said of them Josh. 13. 2 — 6. only there they are more particularly describ'd as to the Extent of their Countries. Also it appears from Chap. 1. 18. that the Children of Judah in their first Expeditions after the Death of Joshua, conquer'd the Countries of *Three* of the *Five* Lords of the Philistines here mention'd.

SECTION XXXVI.

An Account of the Eastern Israelites Subjection to the King of Mesopotamia, and their Deliverance from the same by Othniel: Which is contain'd Chap. III. 5 — 11.

5 But the Children of Israel *did not take care to answer the foremention'd Ends, for which God left the foresaid Nations unconquer'd in Canaan, but on the contrary Contentedly, and so in opposition to God's Commands,* dwelt among such of the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, *which were settled in other Parts of Canaan, and which God design'd should have been conquer'd and driven out or destroy'd by them as soon as possible:* 6 And not only so, but also they took their Daughters to be their Wives, and gave their Daughters to their Sons, and serv'd their Gods. 7 Thus the Children of Israel did evil in the sight of the Lord, even so far as that they forgot the Lord their God, and serv'd (z) Baalim and other Idol-gods and Goddeses that were worship'd by the Heathens in the Groves. 8 Therefore the Anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim King of Mesopotamia: and the Children of Israel, viz. such of 'em as liv'd East of Jordan, as is probably thought, not All of 'em in general, serv'd Chushan-rishathaim eight years, namely became Tributary to him.

I.
The Israelites are for their Sin deliver'd by God into the Power of the King of Mesopotamia.

9 And when the said Children of Israel cry'd, i. e. earnestly pray'd unto the Lord, *repenting and returning to the Worship of him alone,* the Lord rais'd up a Deliverer to the Children of Israel, who deliver'd them, even Othniel the son of Kenaz, Caleb's younger brother. 10 Namely the Spirit of the Lord came upon him, i. e. he had an extraordinary Motion from God to take upon him the Government of the People, and the Deliverance of them particularly that were in Subjection or Tributary to the King of Mesopotamia: And he accordingly judg'd Israel, i. e. took upon him the Government of them, and rectify'd what was Amis, reducing them especially to the true Worship of God, and then went out to War against the King of Mesopotamia; and the Lord deliver'd Chushan-rishathaim King of Mesopotamia into his hand, so that Othniel routed all his Forces left to keep the Israelites on the East of Jordan in Subjection to him; or that came to force the said Israelites to pay the Tribute, which they now refus'd to pay any longer by Othniel's Direction. And his hand

II.
On their Repentance they are deliver'd by Othniel.

A N N O T A T.

(z) See my Discourse concerning the Heathen Gods mention'd in Scripture, which is before *Genesis*, and so for any other such Gods mention'd in this or the following Sacred Books.

prevail'd against Chushan-rishathaim, *i. e.* Othniel was enabled by God so to protect the said Israelites that had been tributary to Chushan, that he could not bring them any more into Subjection to him. 11 And the Land had rest, *i. e.* the said Eastern Israelites at least, if not the Rest, liv'd without being invaded or brought into Subjection by any Enemy, forty Years after the Defeat of Chushan's Forces by Othniel: and Othniel the son of Kenaz died, namely not many Years before the said forty Years were expir'd, as may be infer'd from Chap. 2. 17.

SECTION XXXVII.

The Eastern Israelites being brought into Subjection to the King of Moab, are deliver'd by Ehud: As also the Western Israelites are deliver'd from the Philistines by Shamgar. Chap. III.

12 — ult.

I.
Israelites are sub-
dued by the King
of Moab.

12 And quickly or not long after the death of Othniel according to Chap. 2. 17. the Children of Israel did Evil again in the sight of the Lord, *i. e.* return'd to open Idolatry; and the Lord not only sinn'd up, but also strengthen'd Eglon the King of Moab against Israel, *i. e.* enabled him to subdue them, because they had done evil in the sight of the Lord, *i. e.* were again return'd to open Idolatry. 13 And he gather'd unto him, *i. e.* persuaded the Children of Ammon and Amalek, who were his Neighbours, to join their Forces with him, and went and smote the Children of Israel that liv'd East of Jordan, and also pass'd over Jordan into Canaan, and possess'd the City of Palm-trees or Jericho in the Tribe of Benjamin, and consequently the adjacent Territory at the least. 14 So the said part of the Children of Israel serv'd Eglon the King of Moab, *i. e.* became Tributary to him eighteen Years.

II.
They are deli-
ver'd from their
Subjection by Ehud.

15 Then, viz. at the end of the eighteen Years, the said Children of Israel being brought to a sense of their Sin, and Repentance for the same, cried unto the Lord, and the Lord rais'd them up a Deliverer, Ehud the son of Gera, a Benjamite, a Man left-handed: And by the Direction or Instigation of Providence, in order to bring about the Deliverance of the Israelites that were oppress'd, by him and on his Advice according to the said Direction or Instigation of Providence, the said Children of Israel sent a voluntary Present over and above their settled Tribute, unto Eglon the King of Moab, in order to make way for Ehud's better putting in Execution the Method whereby God directed him to bring about the Deliverance of the said Israelites. 16 And further in order thereto Ehud made him a Dagger, which had two Edges that it might do the more Execution, of a Cubit or Half-yard length and so easily to be conceal'd; and to this end he did gird it under his Raiment, upon his right Thigh, which

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which was not only most convenient for him to draw it out, being Left-handed, but also most likely not to make it discover'd or suspected, it being usual for the generality of Men, as being Right-handed, to wear their Swords on their Left-side. 17 And he brought the Present unto Eglon King of Moab; and Eglon was a very fat Man, which is here taken notice of to make way for what is said (v. 22.) 18 And when he had made an end to offer the Present, he return'd with the Retinue that came along with him to bring the said Present, as consisting of several things, as far as to the Quarries by Gilgal. And when he came thither, he sent away the People that carried the said Present, to go forward on to their own Homes. 19 But he himself turn'd again from the Quarries that were by Gilgal, and being admitted again into the King of Moab's Presence, said unto him, I have a secret Errand unto thee, O King, i. e. such as is fit to be deliver'd unto thee alone, or not in the Presence of any others: Who said, Keep silence, i. e. whereupon the King directed Ehud to say no more, till all the Attendants of the King were withdrawn out of the Room. And at the Kings Command all his Courtiers or Attendants that afore stood by him, went out of the Room from him, leaving him there and Ehud alone. 20 And the rest being withdrawn, Ehud came nearer unto him, so near as was fitting to put in Execution the Order he had from God: (now the Room where he, i. e. the King was sitting in then, was a Summer-parlour, i. e. a cool Room, where he was defended from the heat of the Sun, and enjoy'd the fresh Air; and which he had made for himself to be in when he had a mind to be alone in the Summer-time.) And Ehud being come near to him said, I have a Message or Order from God unto thee, or to be executed upon thee: Which was true in the sense meant by Ehud, tho' not in that wherein the King understood him. Forasmuch as the King, either did not understand the Message to be from the God of Israel, Ehud not using the word Jehovah which was the peculiar name of the God of Israel, but the word Elobim which was common to all Gods: or else if Eglon did understand Ehud, as if the Message he had was from the God of Israel, which seems most likely on other Accounts, yet he conceiv'd that as the God of Israel had permitted him to bring the neighbouring Tribes of Israel under his Subjection, so he might send some acceptable Message to him by Ehud; forasmuch as he could not well suppose Ehud would bring any such Message as he really meant, or would put in execution any Design on his Life, he having so lately been the Chief Person that brought him a voluntary Present, which the King look'd on as a Token of his Respect and Fidelity to him. And he arose out of his Seat, standing up out of Reverence (a) to the God, whose Words, he suppos'd, he

A N N O T A T.

(a) It is worth observing here with Bp Patrick, that this is a Remarkable instance of the ancient Veneration Men paid to whatever carried the Name and Authority

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was about to hear. 21 And, as the King's Standing or rising up gave Ehud the fairer Opportunity to do what he did thereupon, so the King being very fat and unwieldy could not rise up easily, which made him not able to mind so well what Ehud was about to do, especially Ehud using his Left-hand to do what he did, which the King did not suspect, and so did not observe: and perhaps Ehud might give the King his Right-hand to help raise him up out of his Seat, and so had still the better Opportunity to do what he did with his Left-hand: Namely bereupon Ehud put forth his Left-hand, and took the Dagger from his Right-thigh, and thrust it into his Belly. 22 And the Haft also went into his Belly after the Blade, the Thrust Ehud made being very Violent, and the King very Fat, and so having a Belly big enough to receive both Blade and Haft; and the Fat clos'd upon the Blade and Haft, so that he could not draw the Dagger out of his Belly, and the Dung or Excrements came out, namely at the usual place: the Wound being such as seems to have presently thrown his Bowels into Convulsions, and to have depriv'd him, if not of Life, yet of his Speech, so as that he could not cry out, at least so loud as to be heard by any of his Servants. 23 Then Ehud, when he saw he was so far dispatch'd, if not quite dead, by the Wound he had given him, that he could not give any notice of his Condition to his Servants when he was gone, went forth thro' the Porch or Ante-room to the foresaid Parlour, after he had (b) shut the Doors of the Parlour upon him, and lock'd them, taking without doubt the Key with him: Which is an Argument that there was no one in the said Porch when Ehud came out, forasmuch as this would have made those that had been there to have suspected Ehud. And the same is confirm'd by what follows, viz. 24 When he, i. e. Ehud was gone out even of the said Porch, his, i. e. the King's Servants came into the said Porch, as knowing the secret Business between the King and Ehud was now dispatch'd, and to see if the King wanted them for any thing: And when they saw, that behold, the doors of the Parlour were lock'd, and no Key was on the out-side in the Door, they did not suspect what Ehud had done, but said, Surely he (c) covers his Feet in his Summer-chamber, i. e. is laid down to sleep. 25 And therefore they tarried in the foresaid Porch or Ante-room, expecting when the King would awake and unlock the Doors, and call for some of them. And thus they tarried till

A N N O T A T.

Authority of God in it; and reproaches those who now behave themselves Irreverently, even in his Worship and Service.

(b) It was either a *Folding-door*, or else there was an *Inward* and *Outward-door*, as is not unusual.

(c) Some understand this Expression of his *Easing Nature*; but the sense given in the Paraphrase seems most preferable on several Accounts.

they

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they were amaz'd, not knowing what to think should be the Cause he slept or staid so long, before he open'd the Doors: and behold, forasmuch as after so long stay he open'd not the doors of the Parlour, therefore they took a Key, it being usual in Kings Courts for more than one to have Keys to the same Room, and open'd them: and behold, their Lord was fal'n down dead on the Earth, but they seem'd not to have perceiv'd at first that he was kill'd, which still gave Ebud the longer time to make his Escape. 26 And accordingly Ebud escap'd while they tarried waiting for the King's Awakening and Opening the Doors, as v. 24, 25. and pass'd over Jordan, and got beyond the Quarries mention'd v. 19. and escap'd unto Seirath, a place in the mountainous Country of Ephraim, and so out of, but adjoining to, the Tribe of Benjamin. 27 And it came to pass, when he was come thither, and so far enough from being presently oppos'd by the Moabites that were in Garrison or encamp'd at or about Jericho, that he blew a Trumpet in the mountain of Ephraim, to summon or give notice to all such as were dispos'd to assist him, in recovering the Liberties of the Israelites that were in Subjection to the Moabites, to take Arms and follow him. And accordingly a considerable Body of the Children of Israel came to him, and went down with him from the Mount, i. e. mountainous Country of Ephraim, and he before them as their Captain or General. 28 Namely he had said unto them, Follow after me: for the Lord hath deliver'd your Enemies the Moabites into your hand, i. e. he assur'd them that what he had done already and was further about to do, he had God's Directions for doing; who as he had gave him Success hitherto, so would doubtless compleat it by enabling them to free themselves from the Subjection of the Moabites. So they went down from mount Ephraim after him into the Country of Benjamin, where the Moabites had Garrisons or Encampments. And in order to make their Victory over the Moabites that were in Canaan more compleat, in the first place they took or possess'd themselves of the Fords of Jordan, which was the only Passage thereabouts to go out of Canaan toward Moab, and so suffer'd not a Man of the Moabites to pass over. 29 And they slew of Moab at that time about ten thousand Men, all lusty, even all Men of Valour; and there escap'd not a Man of the Moabites, that were sent into Canaan, to keep the neighbouring Israelites in Subjection. 30 So the Power of Moab was subdu'd that day under the hand of Israel, so far as that the Israelites were none of them any longer in Subjection to the Moabites. And the Land of the Eastern Israelites had rest fourscore Years.

31 And after him, viz. Ebud was Shamgar the Son of Anath, who, being rais'd up likewise to be a Judge and Deliverer of the Western Israelites adjoining on the Philistines, slew of the Philistines no less than six hundred Men with his own hand, and that with no other Weapon than an

Ox-

III.
Israelites are deliver'd also by Shamgar.

Ox-goad, which (cc) was sufficient to shew that what he did was by the special Instigation and Assistance of God: and thus he also deliver'd the aforesaid part of Israel: Which Deliverance (d) was in part of the four-score Years mention'd in the foregoing verse.

S E C T I O N XXXVIII.

The North Israelites, being in Subjection to Jabin King of Canaan, are deliver'd by Deborah and Barak. The Account whereof takes up Chap. IV, and V.

I.
Israelites are oppressed by Jabin king of Canaan.

Chap. IV. And the Children of Israel again did evil in the sight of the Lord when Ehud was dead, and without doubt Shamgar too, who most probably dy'd before Ehud, for which reason he is not here mention'd. 2 And the Lord fold them into the hand of Jabin, King of Canaan, i. e. of that part of the Country where the Canaanites, properly so call'd, now chiefly dwelt under his Government, that reign'd in Hazor, some of his Ancestors having after the Death of Joshua (e) repossess'd themselves of this Country, and rebuilt Hazor: the Captain or General of whose Host was Sisera, which dwelt in Harosheth situated in the Land of the Goin or Gentiles, viz. in part of the Land call'd elsewhere Galilee of the Gentiles.

A N N O T A T.

(cc) Mr Maundrel, under Thursday April 15. in his Journey from Aleppo to Jerusalem, tells us, that in his first day's Return from Jerusalem toward Aleppo, the Country People were at plow in the Fields in order to sow Cotten, and that in plowing they used Goats of an extraordinary Size; several (which he measur'd) being about eight foot long, and at the bigger end six inches in Circumference. They were arm'd at the lesser end with a sharp Prickle for driving the Oxen, and at the other end with a small Spade or Paddle of Iron strong and massy for to cleanse the Plow from the Clay that encumbers it in working. Whence not without reason he conjectures, that it was with such a Goat that Shamgar made the Slaughter here related; it being a Weapon not less fit, perhaps fitter than a Sword for such an Execution: However this hinders not, but that it is to be ascrib'd to the Special Instigation and Assistance of God, that he was enabled to kill so many.

(d) For it is reasonably thought, even by some of the Jewish Writers themselves, that there was scarce any of the Judges which rul'd over *all* the Israelites, but some in One part, and some in Another, and that sometimes at the same Time: there being likewise Peace in One part of the Land of Israel, when there was War in Another. The Chronological Table hereunto belonging will shew this matter most plainly.

(e) For it is evident from Josh. 11. 10, 11, &c. that Joshua destroy'd Hazor and the whole Kingdom thereof at that time. Also it appears from that Chapter and this compar'd together, that Jabin was likely the Common Name of those Kings, as Pharaoh was of the Kings of Egypt.

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3 And the Children of Israel cried unto the Lord: for he had nine (f) hundred Chariots of Iron *for War*; and twenty years he had mightily oppress'd the Children of Israel, *that liv'd nearest to him, viz. the Northern Tribes; namely by laying great Taxes or Tribute (g) upon them.* 4 And Deborah a Prophetess, the wife of Lapidoth, she judg'd Israel at that time, *i. e. had the Supream Authority over them, being known to be Divinely Inspir'd, so that they had an universal Reverence for her and submitted to her Judgment.* 5 And she dwelt, or was wont to sit (b) when she administer'd Judgment, under the Palm-tree of Deborah, *being so call'd by her Name on the Account here mention'd; which Tree stood between Ramah and Bethel in mount Ephraim, and so on the Confines of Benjamin also:* And the Children of Israel came up to her for Judgment, *i. e. for Direction and ending of Differences.* 6 And she sent and call'd Barak the son of Abinoam, out of Kedesh-naphtali, and said unto him, Has not the Lord God of Israel, *i. e. he assuredly has* commanded, saying, Go, and draw to Mount Tabor, and take with thee *thither* ten thousand, *whom I shall move to follow thee,* of the Children of Naphtali *among whom thou livest,* and of the Children of Zebulun *which join on to thy own Tribe, and are in the way from Kedesh-naphtali to mount Tabor;* so that thou shalt have no trouble to raise Men to follow thee: 7 And I, *viz. God who spoke this,* will draw, *i. e. incline to come* unto thee, to the river Kishon, *which runs from mount Tabor,* Sisera the Captain of Jabin's Army, with his Chariots, and his Multitude; and I will deliver him into thine hand. 8 And Barak said unto her, If thou wilt go with me, *that I may have thy Advice in doubtful Matters, and others may thereby the better know that I am commanded by God to undertake such an Enterprize,* then I will go: but if thou wilt not go with me, then I will not go. 9 And she said, I will surely go with thee: notwithstanding (i) the Journey or Way that thou takest, *i. e. the Course thou*

II.
Deborah directs Barak to gather together Forces to oppose their Enemy, & free themselves from his Oppression.

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(f) It is to be consider'd, that this *Jabin* seems to have been a very Powerful Prince in those parts and times, having several other Kings (as Chap. 5. 19.) under him, or at least Confederates with him: who among 'em all made up so many Chariots, when they had join'd their Forces.

(g) As may be infer'd from v. 5. whence it appears that the Israelites were permitted, at least in many Cases, to administer Justice according to their own Laws, and by their own Officers: which he perhaps the rather took not notice of, because a Woman, *viz. Deborah* was then the Person that exercis'd the Supream Judicature among the Northern Tribes at least, from whom he thought he need not apprehend any Danger. (b) So LXX and Vulgar Lat.

(i) It hence sufficiently appears, that *Barak's Faith* was not so perfect or strong at first, as it should have been. And therefore what his *Faith* is commended for Hebr. 11. 32. seems to be on account of his undaunted Readiness to engage *Sisera's Army*, tho' so much superior to his in Number, and better prepar'd for War, as is related v. 14.

art resolv'd upon in this Enterprize, shall not be for thy Honour so much as otherwise it should have been. For as thou wilt not go without me, who am but a Woman, when thou shouldst not doubt but as the Lord sent thee, so he would direct thee himself what to do in any Exigence, and give thee Success in all respects; so as a Check or small Punishment for thy Backwardness herein to do as thou art commanded, the Lord shall sell, i. e. deliver Sisera into the hand of a Woman to be kill'd by her, who thereby shall deprive thee of the honour of Killing the General of thy Enemies Forces with thy own hand. And Deborah arose, and went with Barak to Kedesh in Naphtali, his own City. 10 And Barak call'd, i. e. caus'd it to be made known thro' the Tribes of Zebulun and Naphtali, what Command he had receiv'd from God, and how Deborah was with him at Kedesh to confirm it: and forthwith a great Number resorted to Kedesh; and he went up thence to mount Tabor with ten thousand Men at his feet or following him as Souldiers to fight; which Men he had probably pick'd out of those that resorted to him at Kedesh. And Deborah went up with him back again from Kedesh to mount Tabor.

III.
Sisera mar: hes
against Barak.

11 Now Heber the Kenite, which was of the Children of Hobab the Father in law of Moses, had separated himself from the rest of the Kenites, (k) that at first dwelt in or near Jericho, and afterward went some of 'em and settled in the South part of Canaan, and pitch'd his Tent in or by the plain of Zaanaim, which is by Kedesh: Which is here taken notice of to make way or explain what follows v. 17, &c. concerning Heber's Wife. 12 And they, i. e. some that belong'd to him or his Master Jabin, shew'd, i. e. told Sisera, that Barak the son of Abinoam was gone up to mount Tabor, with a number of Forces in order to sling off the Subjection of the Israelites to Jabin. 13 And Sisera gather'd together, i. e. gave notice to all the Princes subject to or confederate with Jabin his Master, to bring their Forces and Chariots and join with Jabin's Chariots, which amounted to even nine hundred Chariots of Iron or War; and he march'd with the said Chariots, and all the People or other Forces that were assembled together to the said purpose and so with him, from Harosheth of the Gentiles, unto the river of Kishon; being incited so to do by the secret Instigation of God, as is afore (v. 7.) said he should be.

IV.
Sisera's Forces are
quite destroy'd, &c
himself kill'd.

14 And probably the next morning after Sisera was come with his Army to the river Kishon, and so near to mount Tabor, on which Barak was encamp'd or lay with his little Army, Deborah said unto Barak, Up, i. e. without delay attack the Enemy: for this is the day in which the Lord has in his purpose deliver'd Sisera into thy hand, i. e. power, so that thou shalt rout his Forces, but he himself shall be kill'd by another, as v. 9. Is not, i. e. thou mayst be most assur'd that the Lord is gone out before thee and thy Men, as your General in Chief? So Barak went down from

(k) See Chap. i. 16.

mount

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mount Tabor, and ten thousand Men after him. 15 And the Lord discomfited Sisera, and all his Chariots, and all his Host, *striking a Terror into them with the noise of Thunder (l) and with Lightning, as the original Word imports: so that Sisera's Army was easily slain with the edge of the Sword, not standing to fight, but presently flying before Barak and his Men: so that Sisera lighted down off his Chariot, and fled away on his Feet, as judging this the best way to keep himself undiscover'd, and so to provide for his own Safety.* 16 But Barak not observing what Sisera did, pursu'd after the Chariots, and after the Host unto Harosheth of the Gentiles, following his Blow to the very Gates of that City: and thus all the Host of Sisera, *that the Israelites overtook*, fell upon the edge of the Sword, and there was not a Man left. 17 Now Sisera fled away on his feet to the Tent of Jael the wife of Heber the Kenite: for there was Peace (u) between Jabin the King of Hazor, and the House of Heber the Kenite. 18 And Jael, *watching it is likely to hear the event of Sisera's Expedition, and seeing him come with great Speed toward her Tent*, went out to meet Sisera, and said unto him, Turn in, my Lord, turn in to me, fear not, *there is no one in the Tent to do thee any hurt, which was true; and it is also probable that she did not as yet think of doing what she did after.* And when he had turn'd in unto her into the Tent, she cover'd him with a Mantle or Rug, *he being weary and desirous to lay down to take some rest.* 19 But he had said unto her, before he lay down, Give me, I pray thee, a little Water to drink, for I am thirsty, *by the heat his running so far a foot had put him in:* And she, *to shew her respect to him*, open'd a Bottle of new (m) Milk, or from which the Cream was not taken off, and gave him *that to drink instead of Water; and then cover'd him as is aforesaid.* 20 Then he

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(l) It is not improbably thought, that God, by the Ministry of his Angels, might cause a terrible Sound of Horses and Chariots ratling to be heard likewise by Sisera's Army, as coming against them; as he did afterwards 2 Kings 7. 6. And thus may be interpreted what is said Chap. 5. 20.

(u) It hence appears, that Heber was a considerable Person, who had a great Family and many Dependents. How he came to be at Peace or in Friendship with Jabin, when the Israelites were oppress'd, can be but conjectur'd. Bishop Patrick thinks that his manner of living in Tents, and retir'd from Cities or Towns, made Jabin not fear any danger from him: or that he and his Family kept still close to the true Worship of God, from which the Israelites had apostatiz'd; for which reason God inclin'd the Heart of Jabin to be favourable to him. To which may be added, that likely Jabin had some how or other been inform'd, that Heber was not an Israelite by descent; tho' he liv'd among 'em, and was esteem'd as one: which made Jabin have the less or no Spleen or Hatred against him, as the Canaanites had toward the Israelites, as unjust Invaders of their Country.

(m) See Chap. 5. 25.

said unto her, Stand in the door of the Tent, and it shall be when any Man doth come and enquire of thee, and say, Is there any Man here, *who is not of your own Family?* that thou shalt say, No, *it being the common Opinion of the Gentiles, that it was no harm to tell an officious Ly, viz. so as to deceive an Enemy and preserve a Friend or Ally. But it is observable that Jael gave him no Answer.* 21 Then after Sisera was *fall'n fast asleep*, Jael Heber's wife, *finding in her a divine Impulse to kill Sisera as being a chief Enemy of God's people Israel*, took a Nail or Pin of the Tent, *viz. such an one as the Tent was fasten'd with to the Ground*, and took an Hammer in her hand, and went softly unto him, and smote the Nail into his Temples, *that being the part of the Head where it would most easily enter*, and fasten'd it, *being droven thro' his Head into the Ground, on which he lay with a Carpet or the like under him, as was usual in those Countries:* For he was fast asleep, and the more so, because he was weary; so that *tho' she did not pierce his Head with the Pin at one blow, and take away his Life, yet he did not presently awake, or so far as to be able to make any resistance to her, till she had pierced his Head, and fasten'd it to the Ground, whereby he dy'd.* 22 And behold, as Barak pursu'd Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the Man whom thou seekest, *knowing likely by Inspiration or a divine Suggestion, that Barak was in Quest of Sisera.* And when he came into her Tent, behold, Sisera lay dead, and the Nail was in his Temples.

V.
Israelites pursue
their Victory, and
quite conquer Ja-
bin.

23 So, as is related v. 15 — 21. God subdu'd on that day mention'd v. 14. Jabin the King of Canaan before the Children of Israel. 24 And the hand of the Children of Israel, *who prosecuted that days Victory*, prosper'd with further Success, and prevail'd against Jabin the King of Canaan, until they had destroy'd Jabin King of Canaan, *putting an end, not only to his Life, so that we hear of no more of his Name in future ages; but also to the Kingdom of the Canaanites in those parts: the Israelites seeming now to have begun to be sensible of their Duty, viz. to destroy or drive out the old Inhabitants of Canaan, and not only to make them Tributary.*

Feb. VI. 21.
The Song in
Thanksgiving to
God for the a-
foresaid great
Success.

Chap. V. Then, probably after the Israelites had compleated their Victory over Jabin by destroying him and his Kingdom, the Elders of the People being likely call'd together in one Assembly and that at (*) Shiloh, sang Deborah, and Barak the son of Abinoam, and the Rest assembled

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(*) This is the more likely, for that the place, where Deborah was wont to dwell and administer Justice, was not far from Shiloh; Bethel being not far from the same, and the Tree of Deborah not far from Bethel, as Chap. 4. 5. Besides it can't be well suppos'd, but Sacrifices were offer'd to God by way of Thanksgiving on so great an Occasion, which could not be done but at Shiloh.

with

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with them, on account (o) of the Victory begun that day mention'd Chap. 4. 14. this Song compos'd by Deborah (as v. 7.) saying: 2 Praise ye the Lord for the avenging of Israel, viz. the Northern Tribes on their Oppressor Jabin, as also for the People's so willingly offering themselves to follow Barak; this being to be ascrib'd to God's moving their Hearts so to do, especially those of Naphtali and Zebulun. 3 Hear, O ye Kings; give ear, O ye Princes of the World, what God has done for his people Israel: for which I, even I will sing unto the Lord, I will sing praise to the Lord God of Israel. 4 Lord, when on the Edomites refusing to let Israel pass thro' their Country, thou wentest out of Seir the Mount inhabited by the Edomites, when thou marchest out of the Field or Country of Edom, i. e. when upon the aforesaid Refusal of the Edomites, and the Removal of the Cloud afterward from off the Tabernacle, thou didst direct the Israelites to march out of the Country of Edom toward that of Moab and the Amorites East of Jordan; the Earth trembled, and the Heavens dropped, the Clouds also dropped Water: which are Poetical Strains denoting the great Consternation the Moabites and Amorites &c. were in, at the approaching of the Israelites toward'em: 5 The Inhabitants of the Mountains in those parts melted with fear from before the Lord, thus leading the Israelites toward'em by the Cloud or Symbol of his special Presence; even as that famous mount Sinai trembled from before the Lord God of Israel, i. e. when the Lord descended thereon to give the Law to the Israelites. 6 In the days of Shamgar, the son of Anath, namely before he suppress'd the Incursions of the Philistines by the miraculous Slaughter he himself made of'em; and again lately in the days of Jael, i. e. in these present times before the Host of Jabin was conquer'd, and their General Sisera slain by the hand of a Woman, viz. Jael, the High-ways in many parts of the land of Israel were untravell'd, even the Travellers, i. e. such of the Israelites as were forced to go from their homes to carry on their Trade or any other Business, walk'd thro', i. e. were forc'd to go By-ways, in order to avoid meeting with any Party of their Enemies, as Philistines or Canaanites that oppress'd them: 7 On account of the said Inroads of their Enemies, the Inhabitants of the Villages ceased, namely they ceas'd to dwell in Villages or open Towns of several parts of the land of Israel, being forced to betake themselves to fortify'd Places or Cities for their Security; until that I Deborah arose by the Direction of God, viz. till that I arose a Mother (p) or Ruler and De-

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(o) So the Chaldee Targum well understands it. Or it may be understood of the day they were assembled together to return God Thanks for the late Victory, or rather Victories, vouchsaf'd unto them.

(p) As good Rulers and Deliverers of their Countries are frequently sty'd by Common Authors, Fathers of their Country; so on the like Account Deborah here calls her self a Mother in Israel.

liverer

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liverer in Israel, viz. by delivering God's Directions to Barak to deliver them, and accompanying him in order thereto. 8 But the Justice of God in thus letting the Israelites be oppress'd, is to be acknowledg'd: it being because they chose new Gods, i. e. turn'd from him to the publick Worship of false Gods: then, i. e. thereupon was it permitted by God, that War should be in the Gates, i. e. that their Cities and Strong Holds should be assaulted and possess'd by their Enemies. Was there, i. e. they were so oppress'd by their Enemies, that there was not a Shield or Spear to be seen among forty thousand in Israel; their Enemies disarming them generally for their better keeping them in Subjection. 9 My Heart is, i. e. we all ought in a special manner to express our Affection toward the Governors or those chief Persons of Israel, that offer'd themselves so willingly among the common sort of People to follow Barak to the late War: for which Readiness of theirs, as being (q) his Work, bless ye the Lord. 10 Speak ye, i. e. give thanks to God ye Governors of Israel, that are wont to ride on white (r) Asses, even ye that now sit in Judgment, i. e. in the Gates or usual Courts of Judicature to administer Justice, without any fear of or disturbance from any Enemy; and so likewise all ye that now travel along the High-way quietly and safely: 11 Likewise they, i. e. the Shepherds and other Feeders of Cattle, that are now deliver'd from the noise of Archers, i. e. of your Enemies that were wont to come with their Bows and Arrows to shoot your Cattle and you, in the places of drawing Water, i. e. where you are wont to bring your Cattle to Water, after ye have drawn the Water out of the Wells dug for that purpose: there shall they, or let them, viz. the Feeders of Cattle rehearse or celebrate the righteous Acts of the Lord, in thus justly punishing them first for their Idolatry, and then upon their Repentance in thus delivering them from their Enemies that so oppress'd them: even the righteous Acts of the Lord, as towards the other Sorts of the People of Israel, in letting them have now Liberty freely to exercise Justice, and to carry on their other Employments, so particularly towards even the meaner Sort of People, or the Inhabitants of his Villages in Israel: hereupon, i. e. by means of this late Deliverance from Jabin, shall the People of the Lord in general have Liberty to go down to the Gates of each City, to the Jurisdiction of which they belong, for to have Justice administer'd unto them without danger: which (s) Freedom from danger is a Blessing, for which All from the Highest to the Lowest

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(q) See v. 2. (r) As there were no Horses in the Land of Israel, but what were brought out of other Countries; so the Asses that were bred there, were commonly Red, as Bochart has observ'd: whence white Asses were of a greater Price, and bought or used only by those of the Better Sort among the Israelites.

(s) For as it has been afore observ'd, Jabin seems not to have oppress'd them by infringing their Laws, or stopping the Course of 'em, but rather by great Impositions

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ought to praise God. 12 Awake, awake, *i. e.* stir up thy self in an extraordinary Manner, Deborah: awake, awake, utter a Song, in Praise and Thanksgiving to God for this his great Mercy in giving us the Victories we have had over Jabin: Arise, Barak, and lead thy Captivity Captive, *i. e.* the (t) principal Persons and Spoils that thou hast taken from the Enemy, in Triumph unto the Honour of God who has given us such Victory, and consequently (u) to his Tabernacle, thou son of Abinoam. 13 Hereupon he made the Remnant of Israel, *i. e.* such as were preserv'd from the foregoing Oppression to have Dominion over the Nobles or great Persons among the People, *i. e.* the Canaanites that were taken Captive: the Lord made me, who am but a weak Woman, have Dominion or a considerable Share in the Triumph over the Mighty, *i. e.* over our Enemies, who afore their said Overthrow were Mighty. 14 Out of the Tribe of Ephraim (w) was there a Party that came to the Assistance of Barak, and their Beginning was about Amalek, *i. e.* the Ephraimites that so came to Barak's Assistance, began to gather together about the Mountain (x) call'd the Mountain of Amalek in the Tribe of Ephraim: After thee, *i. e.* following thy Example, Benjamin, who wast very ready to assist the Tribes that were oppress'd, and so to shew good Example among thy People, *i. e.* to the other Tribes: Out of Machir, *i. e.* the Half tribe of Manasseh seated on the East of Jordan, came down Governors, *i. e.* principal Persons of that Half tribe, with a considerable Party following them without doubt, to the Assistance of Barak: and out of Zebulun they that handle the Pen of the Writer, *i. e.* such as were better skill'd in Books than in Arms, but were ready to give their Assistance on this Occasion. 15 And the Princes of Issachar were with Deborah, *i. e.* came to the Assistance of Barak, as soon as they knew that what he undertook was upon her Direction; also many others of Issachar accompany'd the said Princes or Chief

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positions of Taxes or Tribute. However there was afore no safe Travelling (as v. 6.) for any one to go to Deborah, or any other, to get Justice administer'd. The remedying of which is what Deborah excites them here to praise God for.

(t) It is to be observ'd that what is said Chap. 4. 16. of a *Man's not being left that fell not on the edge of the sword*, is there evidently to be understood of such as came out with Sisera to fight against the Israelites: whereas the Persons here mention'd as taken Captive, were such as were seiz'd by the Israelites in their own Country, or the Kingdom of Jabin after the defeat of Sisera's Army.

(u) So that this is another Argument, that they were assembled at *Shiloh*, when they sang this Song.

(w) Hence we learn, that altho' at first only *ten thousand* follow'd Barak out of Zebulun and Naphtali, yet he was afterward join'd by several others from the Tribes of Ephraim, Manasseh, and Benjamin, and Issachar. 'Tis also observable that there is no mention here made of any Coming from the Tribes of Judah or Simeon, and yet these two Tribes are not blam'd by Deborah, as the Rest are from whom no Succours came.

(x) Chap. 12. ult.

Persons

Persons of that Tribe in the said Expedition: So, (y) when the several Parties aforemention'd, viz. of Ephraim, Benjamin, the Half tribe of Manasseh beyond or East of Jordan, and of Zebulun, besides those of Naphtali, which being of Barak's own Tribe, seem to be therefore pass'd over here, as needless to be mention'd, since it can't be well suppos'd, but that he was assisted by his own Tribe: When these several Parties, I say, were assembled together at mount Tabor, then Barak was sent on foot into the Valley, i. e. was directed from God by Deborah to go down from mount Tabor with the Army he had, and therewith, tho' all only Foot Soldiers, to fall on the Army of Sisera, tho' it consisted of no less than nine hundred Iron-chariots besides other Forces. For the Divisions of Reuben, in their Consultations whether they should come to the Assistance of Barak, and their not coming, there were great Thoughts or Searchings of Heart, as to the Reason thereof, and Sorrow thereupon among the Tribes that were engag'd in the said Enterprize. 16 Why abodest thou, i. e. no good Reason could be thought on, why the Reubenites should be so regardless of the Common Good, as that they should tarry at home among the Sheep-folds, to hear the Bleatings of the Flocks, i. e. should so far prefer their private Advantage, as to refuse leaving the Care of their Cattle a little for to overcome a publick Enemy: So that for the said Divisions of Reuben there were justly great Searchings and Sorrow of Heart. 17 In like manner the Gadites, that inhabit the part of Gilead South of the river Jabbok, are much to be blam'd; for that they abode beyond Jordan, and came not to the Assistance of Barak, as did the Manassites who were the Inhabitants of the other part of Gilead North of Jabbok. And why did Dan remain in Ships? i. e. the Danites also are to be blam'd for not giving their Assistance, but choosing rather to stay at home to carry on their Trading by Sea. Asher also is to be blam'd for the like reason, viz. because they continu'd in their Lot or at Home on the Sea-shore, and abode in his Havens, i. e. minded only carrying on their Sea-trade. 18 Zebulun and Naphtali are a People most highly to be commended on this Account, forasmuch as they were those that chiefly or primarily hazarded their Lives unto Death, in the high places of the Field, i. e. in following Barak unto mount Tabor. 19 The Kings that were subject or confederate to Jabin, came and fought: then fought the said Kings of Canaan in Taanach and by the Waters of Megiddo, i. e. by the river Kishon that ran by Megiddo: but they took no gain of Money, i. e. got nothing by this Expedition but Blows. 20 For on the other hand They, i. e. the Angels by their Ministry in sending Thunder and Lightning &c. fought from Heaven for the Israelites; the Stars

ANNO TAT.

(y) Wherefore tho' mention be made Chap. 4. 14. only of the ten thousand that first follow'd Barak; yet hence it seems evident, that others had join'd him also, before he came down from mount Tabor to engage Sisera.

in

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in their Courses, *i. e.* by yeilding Light after it became Night to the Israelites for to pursue their Victory, as it were fought against Sisera. 21 The River of Kishon, being swell'd by the sudden and violent Rains that fell with the Storm of Thunder &c. *aforsaid*, swept many of them, *i. e.* of Sisera's Men away, as they cross'd it for Safety or in their flight from the Israelites: that ancient River, *i. e.* famous for other Actions anciently done here, the River Kishon was thus made instrumental to the Destruction of our Enemies: O my Soul, thou hast also been an happy Means, that the Israelites have thus troden down Strength, *i. e.* conquer'd so powerful an Enemy, *viz.* by acquainting them, and particularly Barak, with the Will of God to that purpose, and accompanying Barak for his and the Israelites Encouragement, and by praying doubtless also for them. 22 Then were the Horse-hoofs broken, by the means of the Prankings, the Prankings of their mighty Ones, *i. e.* their best or strongest Horses being made to gallop as fast as they could along Stony or Hard places, in order to flee the faster from the Israelites, thereby broke their Hoofs, so as they could carry their Riders or Drivers no further, or not so fast but they were overtaken by the Israelites. 23 Curse ye Meroz, probably a City not far from the place where the Fight was, said the Angel of the Lord that spake to me for this purpose, Curse ye bitterly the Inhabitants thereof; because they were so wicked, as that, altho' near the place of Fight, yet they came not to the help of their Brethren in an Enterprize undertaken at the special Command of the Lord, and so may be said to refuse to come to the help of the Lord against the Mighty or such powerful Enemies. 24 On the contrary, Blessed among Women, *i. e.* highly praised shall Jael the wife of Heber the Kenite be, blessed shall she be among Women for what she did in the Tent, this being no less Glorious than what others did in the Field. 25 He, *i. e.* Sisera ask'd Water of her for to drink, and she, to testify her Respect and real Friendship to him, gave him Milk; she brought forth* the best Milk, *viz.* such as the Cream was not taken from, in a lordly, *i. e.* large Dish or Bowl, thereby further testifying her Respect and Friendship to him. 26 Tet after God mov'd her to kill him, she prefer'd her Obedience to God before her Respect or Friendship to Sisera, and readily put her hand to, *i. e.* took in her Left-hand the Nail or Pin of the Tent, and her Right-hand to, *i. e.* took in her Right-hand the Workmen's Hammer, *i. e.* the Hammer wherewith those that were wont to be employ'd about setting up the Tent, did use to drive the Tent-pins into the Ground: and with the Hammer she smote Sisera, 'till she had struck thro' his head: namely she pierced and struck thro' his Temples. 27 To do this the better, and to keep him the more from rising up, it seems she stood over him as he lay asleep; and ~~laying~~ so between her Feet he bow'd, *i. e.* rais'd up his Head a little way upon the first Blow she gave him, but being stunn'd therewith, and she likely forcing

him too downwards, he fell back again quickly, and upon her giving another Blow he lay down flat on the Ground with his Head, without lifting it up any more. This Deborah repeats again by way of Elegancy: Between her Feet he bow'd, he fell; where he bow'd, there he fell down dead, being never able to recover himself, so much after the very first Blow given him, as to be able to move himself out of the place where he was then lying. 28 The Mother of Sisera finding her Son not to return in Triumph so soon as was expected, considering the great number of his Forces, and the small number of the Israelites Forces, began to fear he had miscarried, and thereupon becoming impatient look'd out at a Window, and cry'd in such a manner as shew'd her to be in a great Concern, thro' the Lattels which were used in those days, Glass being then not found out; Why is his Chariot so long in coming? why tarry the Wheels of his Chariots? 29 Her wife Ladies, *i. e.* who were thought to act more wisely in not entertaining any such Fears as she did, forasmuch as they thought it not possible for Sisera to be worsted, answer'd her: yea, upon further consideration she check'd her self, for being so weak as to entertain such Fears, and she return'd answer to her self: 30 Have they not sped? *i. e.* without doubt they have sped: Have they not, *i. e.* without doubt they have not only got the Victory, but also divided the Prey, which takes up so much time, *viz.* to every Man of Sisera's Army a Damsel or two: to Sisera himself a Prey of Cloaths of divers Colours, *i. e.* flower'd Cloaths, a Prey of divers Colours of Needle-work, which it seems were esteem'd by them richer or finer than woven Flowers; of divers Colours of Needle-work on both Sides, which was the finest Sort of all, such as is meet for the Necks of, *i. e.* for to be put on and worn by them that are Generals to Armies that conquer and take the Spoil of their Enemies. 31 But as Sisera's Mother and her Ladies were disappointed of their vain Hopes, and Sisera himself kill'd and his Army utterly routed: so let all the Enemies of thy People, who as long as thy People continue obedient to thee, are by thee counted thy Enemies, perish, O Lord: but let them, *i. e.* his People Israel as long as they live as those that love, *i. e.* obey him, be as the Sun when he go's forth in his Might, *i. e.* increase in Power and Glory, as the Sun do's from the time of its Rising till it comes to its Meridian Height. And the Land had rest forty Years.

S E C T I O N XXXIX.

The Eastern and Northern Israelites being for their Sins deliver'd by God into the Power of the Midianites, upon their Repentance are deliver'd by Gideon: And what afterward befell Gideon and his Family. Which Account takes up Chap. VI. 1 — IX. ult.

Chap. VI. And the Children of Israel, viz. *the Eastern and Northern Tribes* did evil in the sight of the Lord: and the Lord deliver'd them into the hand of Midian, i.e. *the Midianites that were Neighbours to the Moabites, and to the Eastern Tribes of Israel toward the South-east*, seven years. 2 And the hand of Midian so long prevail'd against Israel, so as *the Israelites could not free themselves from their Oppression*: And because of the Midianites the Children of Israel made them the Dens or lurking Holes which are yet to be seen in the Mountains, and Caves in other parts of the Land, and strong Holds or Fortresses to secure themselves and Cattle in. 3 And so it was, that the Midianites were wont to oppress the Israelites, viz. when Israel had sown, which they permitted them to do for their own Advantage as follows, that then the Midianites came up, and together with them the Amalekites, and other the Children of the East, i.e. *Inhabitants of the neighbouring parts of Arabia*: even they all together came up against them; 4 and entering the land of Israel, they encamp'd against them or pitch'd their Tents among 'em, first in one place and then in another; and so destroy'd, i.e. *took for themselves and their Cattle the Increase of the Earth, moving thus from one place to another, and from the East where they entred to the West*, 'till thou come unto (z) Gaza, which lay on the South-west Shore of the land of Israel; and thus they left no Sustenance for Israel; neither Sheep, nor Ox, nor Ass, driving these away with 'em when they return'd into their

I.
The Midianites
and other People
of Arabia oppress
the Israelites.

A N N O T A T.

(z) By what is here said, it appears that the Midianites &c. made Incursions, at least sometimes, into the South and West Tribes, as well as North and East, Gaza lying in the South-west angle of Canaan. But the Tribe of Judah being the most powerful Tribe, and likely not fallen into so gross Idolatry as the others, therefore they were enabled by God to give the Midianites so warm a Reception, when they first made their Incursions that way, that they never durst any more, or but very seldom come any more into the Tribe of Judah, and consequently did not oppress the Southern Tribes seated in Canaan, in any such grievous manner, as they did the Northern in Canaan, and all the Eastern Tribes or those beyond Jordan. On which account it is, that we do not read of any of the Tribe of Judah coming to Gideon before the first Overthrow he gave the Enemy; nor afterward to help him compleat the said Victory.

own Country, which was yearly after they had eaten up the Corn, Fruit, and Grass of the land of Israel; none of which they carried away with them, but staid till they and their Cattle had consum'd all the said Increase of the Earth; which they were not many Months a doing. 5 For they came up with their Cattle to feed them as well as themselves on the Product of the Land, and with their Tents; and they came as Grasshoppers for multitude, namely both they and their Camels, besides their other Cattle, were without number: thus they entred yearly into the Land to destroy it. 6 And Israel was greatly impoverished, because of the Midianites; and the Children of Israel cried unto the Lord.

II.
A Prophet informs the Israelites, that their Oppression was for their Sins.

7 And it came to pass when the Children of Israel cried unto the Lord, because of the Midianites; 8 that the Lord sent a Prophet unto the Children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of Bondage, 9 and I deliver'd you out of the hand of the Egyptians, and out of the hand of all others that would have oppress'd you, as the Amorites East of Jordan, and the several People of Canaan West of Jordan, and drave them out from before you, and gave you their Land; 10 and I said unto you, I am the Lord your God, whom alone ye shall worship: fear not, i. e. be sure ye worship not any of the Gods of the Amorites or other People of Canaan, in whole Land ye dwell: but ye have not obey'd my Voice, for which reason the Oppression, that ye now ly under, is saln upon you, as I denounced it should; and shall continue upon you, unless ye sincerely repent and return from Idolatry.

III.
God appears to Gideon, and appoints him to be a Judge or Deliverer of his People, &c.

11 And the Israelites laying to Heart what the Prophet had said, and beginning to reform their ways, there came an Angel of the Lord, and sat under an Oak which was in Ophrah, which was the City (as Chap. 8. 27.) of Joash the Abie-zrite, and so belong'd to the Tribe of Manasseh, not of Benjamin where was another Town of the same name. And his son Gideon was threshing Wheat with a Stick, and that by the Winepress, where he might be least suspected to be doing what he was about; he doing so and not treading out the Corn with Oxen as was usual, in order the better to hide it, i. e. conceal the said Corn from the Midianites. 12 And the Angel of the Lord appear'd unto him, and said unto him, The Lord is with thee, thou mighty Man of Valour. 13 And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befalln us? and where be all his Miracles which our Fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and deliver'd us into the hands of the Midianites. 14 And the Lord, whence it appears that the Angel aforementioned was no other than the Second Person in the Blessed Trinity, look'd upon him with a gracious Aspect, and said, Thou shalt quickly perceive that the Lord has not utterly forsaken you, but is still merciful unto you: Go in this

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this thy Might, *i. e.* Courage *wherewith* I now endue thee in an extraordinary Manner and beyond thy own natural Courage, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? 15 And he said unto him, Oh my Lord, *wherewith* shall I save Israel? behold, my Family is poor in Manasseh, and I am the least in my Father's House. 16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites, *as easily as if thou hadst but one Man to deal with.* 17 And he said unto him, If now I have found Grace in thy sight, then shew me a Sign *to confirm me*, that thou art at least an Angel of the Lord which talkest with me, and has given me such a Commission to deliver Israel, that so I may make others the more easily believe the same. 18 Likewise depart not hence, I pray thee, until I come unto thee, and bring forth my Present, and set it before thee. And he said, I will tarry until thou come again. 19 And Gideon went in and made ready a Kid, and unleaven'd Cakes (*as being soonest made*) of an Ephah of Flour: the Flesh he put in a Basket, and he put the Broth in a Pot, and brought it out unto him under the Oak, and presented it, *i. e.* set it before him, and that in so great a Quantity to testify the more his Respect. 20 And the Angel of God said unto him, Take the Flesh and the unleaven'd Cakes, and lay them upon this Rock *hard by the Oak*, and pour out the Broth *on the Flesh and Rock*, viz. that the following Sign might be the greater. And he did so, readily obeying as having sufficient Reason already to think he was the Lord, or an Angel of the Lord. 21 Then the Angel of the Lord put forth the end of the Staff that was in his hand, and touch'd the Flesh and the unleaven'd Cakes: and there rose up Fire out of the Rock, notwithstanding it had been wetted with the Broth, and consum'd the Flesh and the unleaven'd Cakes, tho' they were also wet with the Broth: Then the Angel of the Lord departed out of his sight, going up toward Heaven. 22 And when Gideon perceiv'd hereby, that he was at least an Angel of the Lord, Gideon said, Alas, O Lord God, cutting off part of his Words as a Man speaking in a Fright, his meaning being, I shall dy hereupon: for because I have seen an Angel of the Lord face to face. 23 And the Lord, tho' he appear'd not again to him in the form of an Angel, yet, said unto him, Peace be unto thee, fear not, thou shalt not dy, *i. e.* made him some how to understand, that he needed not to fear, for that no harm would come to him by what he had seen.

24 Then Gideon built an Altar there, viz. upon the Rock mention'd v. 20. and again v. 26. unto the Lord, and call'd it Jehovah-shalom: *i. e.* the Altar of the God of Peace or Mercy: Unto this day it is yet in Ophrah of the Abi-ezrites. 25 Namely it came to pass the same night after the foremention'd Vision, that the Lord said unto him in a Dream, Take thy Father's full grown Bullock, even the second Bullock in years which

IV.
Gideon destroys
Baal's Altar, and
builds one to God.

which he has, being now of seven years old, and so calv'd when your present Oppression by the Midianites began, and which shall be now kill'd and sacrific'd in token that the said Oppression shall likewise now be ended; and throw down the Altar of Baal that thy Father hath in his Ground, tho' built likely at the Publick Charge, as being for Publick Use, as v. 28. and cut down the Grove, that is by it, and wherein perhaps were other Idol-gods worship'd, as Ashtaroth &c. 26 and build an Altar unto the Lord thy God upon the top of this Rock mention'd afore v. 20. in the order'd place, i. e. where the Flesh and Cakes were laid in order as v. 20. and take the aforesaid second Bullock, and offer a Burnt-sacrifice with the wood of the Grove which thou shalt cut down. 27 Then Gideon took ten Men of his Servants, in whom likely he could most confide, and did as the Lord had said unto him: and so it was, because he fear'd his Father's Household, and the Men of the City, that he could not do it by day, without indangering a Tumult which might have ended in Blows, that he did it by night to avoid meeting with Opposition. 28 And when the Men of the City arose early in the morning, behold the Altar of Baal was cast down, and the Grove was cut down that was by it, and the second Bullock was offer'd upon the Altar that was new built, as v. 26. God commanded, and on which the Sacrifice was likely still burning some of it. 29 And they said one to another, Who hath done this thing? And when they enquir'd and ask'd, i. e. examin'd such Persons as they thought most likely to be guilty, they said at length Gideon the son of Joash has done this thing; either knowing him to be no zealous Worshipper of Baal, and seeing him now express no Concern for what was done, or else being inform'd so by some of Gideon's Servants that were with him, or some other that had spy'd them. 30 Then the Men of the City said unto Joash, Bring out thy Son, that he may die: because he hath cast down the Altar of Baal, and because he hath cut down the Grove that was by it. 31 And Joash, having been likely convinc'd by his Son, that God had given him a Commission to deliver his People, and to begin it with this Reformation, thereupon appear'd boldly in his Son's Cause, as knowing it was the Cause of God himself: and accordingly he said unto all that stood or appear'd against him, i. e. against his Son, Will ye plead for Baal? will ye save him? How came you to have such Authority, or take so much upon you, when such Crimes are to be punish'd only by a legal Assembly of the Magistrates: He that will continue thus in a popular Tumult or seditious manner to plead for him, let him, I say, be put to death, whilst it is yet morning, i. e. presently. For consider besides the Unlawfulness of this Tumult or Riot, how absurdly you act in esteeming him for a God able to plead for and save you, when hereby ye acknowledge that on the contrary ye must plead for and save him. Wherefore in short, If he be a God, let him plead for himself, because One has cast down his Altar, i. e. let

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i. e. let him avenge himself on him that has done this: And therefore 'tis but reasonable to stay and see, whether he can give us such a Proof of his being really a God or no. With which reasonable Proposal the Men of the City seem to have been so well satisfy'd, as to have dispers'd and gone home or about their business, waiting for the Event. 32 Therefore on that day he, *i. e.* Joash call'd him, viz. Gideon Jerubbaal, *i. e.* him whom Baal has a Quarrel withal, saying, Let us leave Baal to plead against him, because he has thrown down his Altar.

33 Then, likely in a few days after, all the Midianites and the Amalekites, and the Children of the East were gather'd together, and went over Jordan, and pitch'd in the Valley of Jezreel lying in the Tribe of Manasseh, and not far from Ophrah Gideon's City. 34 But the Spirit of the Lord came upon Gideon, exciting him now to put in execution the Commission which God had lately given him to deliver Israel, and cloathing (as the original Word signifies) or replenishing him with an extraordinary degree of Courage and Prudence for such an Undertaking, and he blew a Trumpet to give notice what he design'd to undertake, and Abiezer, *i. e.* the Family of the Abiezrites, having seen no harm befall him for throwing down the Altar of Baal, and thereby being made sensible of their Folly in worshipping such a God, and so being prepar'd to expect that the God of Israel would do some great thing for 'em by the Hands of Gideon, was gather'd after him, *i. e.* came and offer'd themselves to fight under his Command. 35 And he sent Messengers throughout all the rest of the Tribe of Manasseh, at least West of Jordan, who also was gather'd after him, and he sent Messengers unto Asher, and unto Zebulun, and unto Naphtali, and they came up to meet them, *i. e.* all join'd together into one Body.

36 And Gideon said unto God in Prayer: Tho' I doubt not of Thy making good the Promise thou didst sometime since make unto me, viz. that I should deliver Israel from the Midianites: yet if this be the time that thou wilt save Israel by mine hand, as thou hast said, 37 Behold, as a Confirmation thereof to me and the People that are with me, I will put a Fleece of Wool on the Floor, in some Neighbouring place where they were wont to tread out their Corn with Oxen, and which was in the open Air: and if the Dew be on the Fleece only, and it be dry upon all the Earth beside, then shall I and All with me know that now is the time, that thou wilt save Israel by mine hand, as thou hast said. 38 And it was so: for he rose up early on the morrow, and thrust the Fleece together, and wring'd the Dew out of the Fleece, which was no less than a Bowl-full of Water, whereas there was no Dew on the Ground about the Fleece. 39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, whether thou wilt save Israel now by my hand, but this once, *i. e.*

V.
Gideon raises
Men to oppose
the Midianites,
&c.

VI.
Gideon is assur'd
of Victory by two
Signs.

one

one way more with the Fleece: *Namely whereas it is thought to be in the very Nature of Wool to draw Moisture to it, and so what is already done, may not be look'd on as a sufficient Proof; therefore on the contrary let it now be dry only upon the Fleece, and upon all the Ground let there be Dew.* 40 And God did so that Night: for it was dry upon the Fleece only, and there was Dew on all the Ground round about where the Fleece lay. And so both Gideon and those with him, were most fully convinc'd, that God would now deliver them from the Midianites.

VII.
By God's Direction only three hundred Men compose Gideon's little Army.

Chap. VII. Then Jerubbaal, who is otherwise call'd Gideon, and all the People that were with him, rose up early, *viz the very next Morning after the Night mention'd Chap. 6. 40.* and pitch'd beside the Well of Harod, *which was near mount Gilead, as appears v. 3.* so that the Host of the Midianites were on the North side of them by the Hill of Moreh, *probably a part of mount Gilboa, in the valley of Jezreel (as Chap. 6. 33.)* 2 And the Lord said unto Gideon, The People that are with thee, are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath sav'd me. 3 Now therefore go to, proclaim in the hearing of the People, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead, *not that lying East of Jordan, but another lying West of Jordan, and in the Half Tribe of Manasseh there situated:* and there return'd of the People twenty and two thousand, and there remain'd ten thousand. 4 And the Lord said unto Gideon, The People are yet too many: bring them down unto the Water, *which, as is likely, run from the Well or Spring of Harod;* and I will try them for thee there, *i. e. give thee there a Proof, Who are fit for the Service:* and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the People unto the Water: and the Lord said unto Gideon, Every one that laps of the Water with his Tongue as a Dog laps, them shalt thou set by themselves: likewise shalt thou set by themselves every one that bowes down upon his Knees to drink. 6 And the number of them that lapt, *taking up a little Water in their hand, and then putting their hand to their mouth,* were three hundred Men: but all the rest of the People bow'd down upon their knees to drink Water. 7 And the Lord said unto Gideon, By the three hundred Men that lapt will I save you, and deliver the Midianites into thine hand: and let all the other People go every Man unto his place. 8 So the People *that were to stay,* took so much of the Victuals they had all with them, in their hands, as was sufficient for three hundred Men for some time, and also they took their Trumpets, *i. e. the Trumpets that belong'd to those that were to go away,* so many of them as that each of the three hundred Men that stay'd, had

(as

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(as v. 16.) a Trumpet: And he sent all the rest of Israel, every Man unto his Tent, and retain'd those three hundred Men: and the Host of Midian was beneath him in the Valley, *He and his Men lying on the mount of Gilead mention'd v. 3.*

9 And it came to pass the same Night *after he had sent all the rest away*, that the Lord said unto him, Arise, get thee down unto the Host, for I have deliver'd it into thine hand. 10 But if thou fear to go down, *as thou hast indeed some Reason, as having now such a very small Number left with thee*, go thou first with Phurah thy servant down to the Host. 11 And there thou shalt hear what they say of thee: and afterwards shall thy hands be strengthen'd, *i. e. thereby thou shalt be so encourag'd, as not to fear at all to go down unto the Host, and attack them.* Then went he down with Phurah his servant, unto the *Out-guards of the Host. 12 And the Midianites, and the Amalekites, and all the Children of the East, lay along in the Valley like Grasshoppers for Multitude: and their Camels were without number, as the Sand by the Sea-side for Multitude. 13 And when Gideon was come, behold, there was a Man that *had had a Dream, which troubled his Thoughts when he was now awake, and there-upon he told the Dream unto his Fellow, and said, Behold, I dream'd a Dream, and lo, a Cake of Barley-bread tumbled from the neighbouring mount Gilead into the very Host of Midian, and came unto a Tent, and smote it that it fell, and overturn'd it, that the Tent lay along.* 14 And his Fellow, *being enabled by God to give the right Interpretation thereof*, answer'd, and said, *The meaning of this Dream is plainly nothing else but this, viz. thereby is denoted that our great Host shall be smitten by the Sword of Gideon the son of Joash, the Man or Commander in Chief of that small Number of Israel that are with him: for by this Dream is denoted that into his hand and his few Men's has God deliver'd Midian, and all the rest in the Host.*

VIII.
Gideon is encourag'd by a Dream and its Interpretation to fall on his numerous Enemies.

15 And it was so, when Gideon heard the telling of the Dream, and the Interpretation thereof, that he worshipp'd, *i. e. gave humble Thanks to God for graciously giving him such new and great Encouragement to proceed in his Undertaking: and he return'd unto the Host of Israel, and said, Arise, for the Lord has given me fresh Assurances, that he has now deliver'd into your hand the Host of Midian.* 16 And he divided the three hundred Men into three Companies under three Commanders; and he put a Trumpet in every Man's hand, with empty Pitchers, and Torches within the Pitchers, *there to bide or keep them till they should see fit to light them.* 17 And he said unto them, Look on me, and do likewise as ye see me then do: namely, behold, when I come to the outside of the Camp, it shall be that as I do, so shall ye do. 18 When I blow with a Trumpet, I and all that are with me, then blow ye, *who make the other two Companies, the Trumpets also, and so let us blow all round*

IX.
The Enemy being frighted by a Stratagem, kill one another, and flee.

Q

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the Camp, and say, The Sword of the Lord, and of Gideon. 19 So Gideon and the hundred Men that were with him, came unto the Outside of the Camp in the beginning of the Middle-watch, *i. e. a little after Mid-night, when most were in a Dead sleep, and All expected no Disturbance*; and they had but newly set the Watch, and they blew the Trumpets, and brake the Pitchers that were in their hands. 20 Namely *each of the three Companies* blew the Trumpets, and brake the Pitchers, and held the Torches in their left hands, and the Trumpets in their right hands to blow withal: and they cried, The Sword of the Lord, and of Gideon. 21 And they stood every Man in his place, round about the Camp *of the Midianites &c. without stirring a foot or striking a blow at first; that so the Defeat of their Enemies might appear the plainer to be the Work of God*: And all the Host of their Enemies ran, and cry'd, and fled toward their own Country; for being suddenly awaken'd out of their Sleep in the middle of the Night, and hearing the noise of so many Trumpets, and the clattering of the broken Pitchers all round their Camp, they imagin'd a vast Army of the Israelites were slain upon them on all sides, and thereupon they fled away as many as could; several being slain, tho' the Israelites did not yet use their Swords, in the manner following. 22 And the three hundred blew still the Trumpets, and the Lord let every Man's Sword against his Fellow, even throughout all the Host, *i. e. they awaking out of their Sleep, and imagining the Israelites had slain upon 'em with a vast Army on all sides of their Camp, and not being able to distinguish Friends from Foes, they kill'd many of them one another, every Man falling upon him that came in his way*: And such of the Host as were not thus slain, fled some to Beth-shittah, some to Zererath, some to the border of Abel-meholah, and some to Tabbath.

X.
Oreb and Zeeb
are taken by the
Ephraimites, who
quarrelling with
Gideon are paci-
fy'd by him.

23 Then gather'd together, and came again to Gideon, the Others of the Men of Israel out of Naphtali, and out of Asher, and out of all Manasseh, and which had been sent away or permitted to go away, as v. 3--8. *but probably lay ready to help compleat the Victory, if there was Occasion*; and they pursued after the Midianites. 24 And Gideon sent Messengers throughout all mount Ephraim, saying, Come down to help us against the Midianites, which tho' I have routed with an handful of Men, yet we are not sufficient to pursue them all the several ways they are fled, and to hinder their Return home; and therefore do ye not delay to take before the Arrival of them there, the several Fords which ly nearest to you over the Waters as far as unto (a) Beth-barah, even the Fords of Jordan. Then all the Men of Ephraim, that could be quickly got ready, and were fit for such an Expedition, gather'd themselves together, and took the Waters unto Beth-barah and Jordan. 25 And so they took two Princes or Com-

(a) It is not to be doubted, but this is the same place with Bethabara, Joh. 1.28.

manders.

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manders of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, *so call'd on this Occasion*; and Zeeb they slew at the winepress of Zeeb, *likewise call'd so for this reason*; and they pursued Midian to the other or East side of Jordan, and brought the heads of Oreb and Zeeb to Gideon on the other or East side of Jordan, *he being likewise pass'd over to that side (as Chap. 8. 4.)* Chap. VIII. And the Men of Ephraim said unto him, *when they presented to him the Heads of the two foresaid Princes, Why hast thou served, even slighted us thus, that thou calledst us not, who are one of the most powerful Tribes of Israel, as well as several other meaner Tribes, and who also are more nearly ally'd to your Tribe than the rest are, when thou wentest to fight with the Midianites? And they did chide with him sharply, as if they would have come to Blows.* 2 And he said unto them, *in order to pacify them, and likely by the special Influence of God upon him, to prevent their mutual Quarrel, whereby the carrying on of the Victory would have been stoppt, What have I done now in comparison of you? Is not the gleanings of the Grapes of Ephraim, better than the Vintage of Abiezer? Which last Expression was doubtless a common Proverb in those days, whereby they were wont to commend or magnify the smallest Action of one, as far exceeding the greatest Action of another.* 3 God has deliver'd into your hands the two Princes of Midian, Oreb and Zeeb: and what have I been able to do in comparison of you? Then, *by his thus magnifying what they had done, before what he had done himself, their Anger was abated toward him, when he had said that mention'd v. 2. the Ground of their Anger being a Jealousy, that Gideon had not a due Value of their Prowess: which being remov'd by Gideon's prudent Answer, in giving them the Glory they affected, All was well.*

4 Now, *before the Ephraimites brought the heads of Oreb and Zeeb to him, and thus quarrell'd with him, Gideon had come to Jordan, and pass'd over it, he and the three (b) hundred Men that were retain'd with him to make the first Attack on the Enemy, faint with a long and eager Pursuit, yet pursuing them still to render the Victory the more compleat, and so to deliver Israel the more from any Oppression from them for the future.* 5 And he said unto the Men of Succoth, (c) *a place not far from the East bank of Jordan, Give, I pray you, Loaves of Bread unto the People that follow me, for they be faint, and I am pursuing after Zebah and Zalmunna, Kings of Midian.* 6 And the Princes, *i. e. Governors*

XI.
They of Succoth
and Peniel deny
Relief to Gideon
and his Men.

A N N O T A T.

(b) Hence it appears, that the Men of Naphtali and other Tribes, mention'd Chap. 7. 23. *pursu'd the Medianites*, as it is there express'd, not the same way that Gideon did; or else that they were *not as yet come up to Gideon*, or had *not yet overtaken him* and the said three hundred Men,

(c) See Gen. 33. 17.

of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give Bread unto thine Army? *i. e. when thou hast actually taken the said Kings, then 'twill be time enough to make such Demands to us: Which they might say out of fear of the Midianites, if Gideon should not get the better of 'em; but they rather seem to have said it by way of Taunt or Derision, as if Gideon thought himself too secure of the Victory, and as if they were Irreligious and given to Idolatry themselves, so as not to believe that Gideon acted by God's Commission; which made Gideon give them this severe Answer following, viz.* 7 And Gideon said, Therefore when the Lord hath deliver'd Zebah and Zalmunna into mine hand, then I will thresh, *as the original Word signifies, which we render,* tear your Flesh with the Thorns of the Wilderness, and with Briers; *whereby seems denoted that he would beat their naked Bodies with Thorns and Briers, as Men sometimes even then did thresh Corn with a Stick.* 8 And he went up thence to Penuel, *(d) which lay a little more East from Succoth,* and spake unto them likewise: and the Men of Penuel answer'd him, as the Men of Succoth had answer'd him. 9 And he spake also unto the Men of Penuel, saying, When I come again in peace, I will break down this Tower, *which belongs to your Town, and wherein you confide for your Security from me.*

XII.
Zebah and Zalmunna are taken.

10 Now Zebah and Zalmunna were in Karkor, *a place probably in Arabia on the East confines of Gad,* and their Hosts with them, about fifteen thousand Men, all that were left of all the Hosts of the Children of the East, *i. e. Midianites, Amalekites, &c.* for there fell an hundred and twenty thousand Men that drew Sword, *i. e. fighting Men, besides many others that attended their Baggage and Cattle.* 11 And Gideon went up to Karkor, by the way of them, *i. e. those Arabs that dwelt in Tents, on the East of Nobah lying in the Tribe of Gad, and Jogbehah, and so came on the Back of their Enemies,* and smote the Host; for the Host was secure in their own Opinion from any Danger, not thinking that Gideon would have follow'd 'em so far, or have come on that side of 'em. 12 And when Zebah and Zalmunna fled, he pursu'd after them, and took the two Kings of Midian, Zebah and Zalmunna, and discomfited all the Host.

XIII.
They of Succoth and Penuel are punished by Gideon.

13 And Gideon, the son of Joash, return'd from Battle before the Sun was up. 14 And caught in the field a young Man of the Men of Succoth, and enquir'd of him: and he describ'd unto him, *or wrote down for him the names of the Princes of Succoth, even the Elders thereof, being threescore and seventeen Men.* 15 And he came unto Succoth, and getting into it call'd or order'd the Men, *i. e. foresaid Princes of Succoth to be brought before him,* and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and

(d) See Gen. 32. 30.

Zalmunna.

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Zalmunna now in thine hand, that we should give Bread unto thy Men that are weary? 16 And he took the Elders of the City, and Thorns of the Wilderness, and Briers, and with them *he so thresh'd or corrected them, that he taught the said Men of Succoth to have more Manners and Wisdom for the future than they had shewn (v. 6.)* 17 Then he went and beat down the Tower of Penuel, *as he had threaten'd (v. 9.)* and slew the Men, *i. e. the Rulers of the City, who probably for safety had fled into the said Tower, and so were slain by the Ruins thereof.*

18 Then said he unto Zebah and Zalmunna, What manner of Men were they whom ye slew at Tabor? *whether they had probably went with a Party, while they encamp'd in the Valley of Jezreel, and there seiz'd the Persons whom Gideon here enquires after. And they answer'd, As thou art, so were they, i. e. they were very like thee; each one resembled the Children of a King, i. e. were Men of a good Presence.* 19 And he said, They were my Brethren, even the Sons of my Mother: as the Lord liveth, if ye had sav'd them alive, I would not slay you; *but since ye have kill'd them, I will not spare you, but revenge their Deaths on you.* 20 And he said unto Jether his First-born, Up, and slay them: but the Youth drew not his Sword: for he fear'd, because he was yet a Youth; *and they likely Men of great Stature and a fierce Countenance, and who fear'd not Death, as appears by what follows.* 21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the Man is, so is his Strength, *i. e. as thou art a Man of chief Dignity among the Israelies here present, and therefore it will be more Honourable for us to dy by thy hands; so thou art a Man of great Strength, and will sooner put an end to us, than thy young Son can.* And Gideon arose, and slew Zebah and Zalmunna, and took away the Ornaments that were on their Camels necks, *as well as those they wore themselves.*

XIV.
Zebah and Zalmunna are kill'd.

22 Then the Men of Israel said unto Gideon, Rule thou over us, both thou, and thy Son, and thy Son's Son also, *it being our Intention that thy Kingly Power over us should be Hereditary to thy Family: for thou hast deliver'd us from the hand of Midian; and they were, it hence appears, already dispos'd to throw off the more immediate Government of God over them as their King, and desirous to have such a King over them, as the Nations round about them had.* 23 And Gideon, *as knowing this would be a Slight of God's Kingly Government over 'em,* said unto them, I will not rule over you, neither shall my Son rule over you: the Lord shall continue to rule over you *as your King, for me and any of mine; and so I advise you, as best for you.*

XV.
Gideon refuses to be King.

24 And Gideon, *thinking after so great an Offer as they had made him, to be their King, they would not deny him what he was about to desire of them,* said unto them, I would desire a Request of you, that you should give me every Man *one or more of the Ear-rings of the Enemy* *which*

XVI.
He makes an Ephod, which causes Idolatry.

which are slain to his share for his Prey: for they, i. e. the Enemy lately conquer'd, had, i. e. wore golden Ear-rings, because they were Arabians, it being the general Custom of all the Arabians to wear Ear-rings, whether they be Midianites, or Amal-kites, or Ishmaelites, as it hence appears some of the Enemy were. 25 And they answer'd, We will willingly give them. And they spread a Garment, and did cast therein, every Man *so many as he pleas'd of the Ear-rings of his Prey.* 26 And the Weight of the golden Ear-rings, that he had *so* given him upon his Request, was a thousand and seven hundred Shekels of Gold, beside Ornaments and Collars, and purple Raiment that was on the Kings of Midian, and beside the Chains that were about their Camels Necks, *which likely fell to Gideon's share without asking, by the custom of War or manner of dividing the Spoils taken in War.* 27 And Gideon made an Ephod thereof, *laying out so much as was requisite thereto of the Gold he had given him; which Ephod he probably made, as a (e) Monument of his late Victory being obtain'd by him only thro' the miraculous Mercy of God, and*

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(e) I have in the Paraphrase follow'd that Interpretation, which is *most favourable* to Gideon, as supposing him to have been *so Good a Man*, as that he did not *make or use* the said Ephod to any *ill End*, or any purpose *disagreeable* to the Will or Law of God. And consequently that what is said of the Israelites *going a Whoring after it to Ophrah*, is to be understood *after his Death*. And this Opinion seems founded on v. 33. where it is said, that *as soon as Gideon was dead, the Children of Israel turn'd again and went a whoring &c.* But it is to be observ'd that in this v. 33. 'tis said, that the Israelites *went a whoring after Baalim*, which was an Heathen-god or gods, and so this was a distinct Idolatry from that of the Ephod, which might consist only in *consulting the true God*, and *offering Sacrifice &c. to him*, at a place different from that where the Tabernacle was, and which was the *Only place prescrib'd by the Law* for such Religious purposes, unless in extraordinary Cases. And Gideon himself might more easily fall into such an Error, because he had been (as Chap. 6. 24, 25, &c.) *commanded by God himself to build an Altar, and offer Sacrifice thereon*; which he Erroneously might think was a good Warrant for him to *continue to do so at the said Altar* Afterwards: Whereas he should have consider'd, that what was *lawful* for him to do in an extraordinary Case, as when he was expressly commanded to do so by God himself on an extraordinary Occasion, *ceas'd to be lawful* for him to do *any more*, when the said extraordinary Case *ceas'd*, and so the Intent of the Divine extraordinary Command. Further according to this Interpretation it is much more clear, *How or why the said Ephod became a Snare unto Gideon &c.* forasmuch as by making it to the End here suppos'd, Gideon not only did ill himself, but also became the unhappy Means of drawing the other Israelites into an unlawful way of Worshipping God. For which God in his Justice saw fit to *punish him in his Family*, by permitting his Children to be destroy'd, as is related Chap. 9. It is thought that such a *sinful and mischievous Mistake* of Gideon, is not consistent with Gideon's being nam'd with those who are *celebrated for their Faith*, Hebr. 11. it must be remember'd that *Faith* is not there necessarily to be understood of an *unblamable Holiness of Life* in reference to All there spoken of, as particularly also

Sampson,

PARAPHRASE.

for the restoring of his true Religion among them, wherein he chiefly Triumph'd. And hereby Gideon also shew'd, that he did not request the Ear-rings for his own private Gain, but for the publick Honour of God: And agreeably it follows that he put it, not in his own House, but in some publick Place rather of his City, even in Ophrah, that it might be a publick Monument of God's great Goodness in vouchsafing them their late Deliverance. But in process of time, and after Gideon's Death, when they return'd again to Idolatry, all Israel went thither a Whoring after it, i.e. went thither to consult God by the said Ephod, thinking God would answer them there because of the said Ephod, as well as at his Tabernacle in Shiloh; and so left off the way prescrib'd by God for consulting him, and set up a new one of their own Invention; such Practice being commonly denoted in Scripture by Whoring: Which thing became a Snare, i.e. the Cause of Ruin unto Gideon, even to his House after his Death, as is related in the next Chapter, his Family being in a manner extinguish'd.

28 Thus was Midian subdu'd before the Children of Israel, so that they lifted up their Heads no more, i.e. were able no more to oppress the Israelites: and the Country of Israel was in Quietness forty years, even in the days of Gideon, who liv'd forty years after his late Victory.

XVII.
Gideon's Children
and Death.

29 And Gideon or Jerubbaal the son of Joash, went and dwelt in his own House, having refus'd to be King and dismiss'd his Army. 30 And Gideon had threescore and ten Sons of his Body begotten: for he had many Wives. 31 And his Concubine that was in Shechem, she also bare him a Son, besides the seventy aforementioned; whose name he call'd Abimelech, probably at the Instigation of his Wife out of Pride and Arrogance, the name signifying that her Son was born of a Father, who deserv'd and might have been, if he would, a King; and perhaps given by her with a View of what is related afterwards. 32 And Gideon the son of Joash dy'd in a good old Age, and was buried in the Sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass as soon as Gideon was dead, that the Children of Israel turn'd again, and went a whoring after Baalim, whereby is generally denoted the false God's of the Heathen, and now moreover they made an Idol-god call'd particularly (f) Baal-berith, and which they had never afore worship'd, their God. 34 And the Children of Israel remembred not the Lord their God, who had deliver'd them out of the hands of

XVIII.
Israelites return
to Idolatry.

ANNOTAT.

Sampson, but chiefly for an Heroic Faith, or such an One as many of them were enabled by to perform Heroic Actions, as this Gideon, and Sampson. So that upon the whole, the Sense given here in this Note seems to be preferable to that in the Paraphrase.

(f) See my Discourse (before *Genesis*) concerning the Heathen-gods mention'd in Scripture.

all

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all their Enemies on every side, viz. *Mesopotamians, Canaanites, Moabites, Midianites, &c.* 35 Neither shew'd they Kindness to the House of Jerubbaal, namely Gideon, according to all the Goodness, which he had shew'd unto Israel, in *bazarding his Life and working for them under God a glorious Deliverance; and in leaving them in their Liberty by refusing the Kingly Power they had offer'd him; and in governing them so prudently forty years, that he left them in Peace, and the Exercise of God's true Religion, when he dy'd.*

Feb. XIX. 22.

Abimelech is made King by the Shechemites, and kills his Brethren.

Chap. IX. Now, to shew how far they were from shewing Kindness to Gideon's Family, it is to be known, that Abimelech the son of Jerubbaal by his Concubine that dwelt at Shechem, as is aforesaid Chap. 8. 3. he being likely set on to do what follows by the Instigation of his Mother, who with such a View had given him the said Name; whereby he likewise, as he grew up, was the more inflam'd to affect the Royal Dignity; went to Shechem some time after his Father's Death, his Mother and her Relations dwelling there, and he being himself born there: For which reason he went to Shechem in order the better to bring about his Designs, even unto his Mother's Brethren, i. e. his Uncles and other Relations by his Mother, and discours'd with them, even with all the Family of the House of his Mother's Father, saying, 2 Speak, I pray you, in the hearing of all the Men of Shechem, i. e. their Representatives or Rulers, saying: Whether is better for you, either that all the sons of Jerubbaal, (which are threescore and ten Persons) reign over you, as they are all ambitious of, and so occasion dreadful Divisions and Confusion, or that one reign over you, viz. I Abimelech? And the more to incline them to me, bid them remember also that I am your Bone and your Flesh, i. e. both of their Tribe and City, so that it will not only be for their Honour as well as mine, but also for their Interest; inasmuch as they may reasonably suppose, that I will bestow the Preferments that will ly in my Power to confer as King, on my own fellow Citizens before Others. 3 And his Mother's Brethren, being very ready to promote his Design, as not doubting but he would confer the chief Preferments on them, spake of him in the hearing of all the Men of Shechem all these Words mention'd v. 2. and their Hearts inclin'd after Abimelech, viz. to make him their King: for they said, He is our Brother, i. e. Fellow-Citizen, and so we may reasonably expect to have more Interest in him, or Preferment from him, than any other Israelite. 4 And they gave him threescore and ten pieces, i. e. pounds weight of Silver, out of the publick Treasury, which was in the House or Temple of Baal-berith, which was in Shechem: Wherewith Abimelech hir'd needy and light Persons, which follow'd or attended him as his Guard. 5 And hereupon the better to confirm himself in his new Kingdom, he went unto his Father's House, who dwelt all at Ophrah, i. e. in the City so call'd or the Territory thereof, and slew his Brethren the

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the sons of Jerubbaal or Gideon, as many as he could light on, they being in all threelcore and ten Persons upon one Stone: Of which notwithstanding all Abimelech's Care to destroy them all, yet Jotham the youngest son of Jerubbaal was left; for he hid himself, or was hid by some other that pitied his Youth, and had timely notice of Abimelech's Intention. 6 And after Abimelech had thus, as it was thought, secur'd the Kingdom to himself, so that the Shechemites thought they should come to no damage, by publickly making him King, all the Men of Shechem gather'd together, even all the House of Millo, i. e. all which constituted the General and chief Assembly of their City, and went, and made, i. e. anointed and proclaim'd Abimelech King, by the Oak of the Pillar that was in Shechem, i. e. by the Oak near which Joshua set up a great Stone for a Pillar or Token of the Covenant then made with God, which Oak and consequently Pillar was by the Sanctuary that was at Shiloh, in the District or Territory of Shechem.

7 And when they that were his Friends, told it to Jotham, he went and stood on the top of mount Gerizim, when at a certain Festival the People were probably met together in the little Valley between mount Gerizim and mount Ebal, and lift up his Voice, and cry'd, i. e. spake so loud as to be heard by them, and said unto them: Hearken unto me, you Men of Shechem, that God may hearken unto you: Which is a sort of Adjuration, whereby he oblig'd them to be attentive to what he was about to say: 8 The Trees went forth on a time to anoint a King over them, and they said unto the Olive-tree, Reign thou over us: Where by the Olive-tree, they might easily apprehend, he meant his Father Gideon, to whom the Israelites had offer'd the Kingdom, when he was in a most flourishing Condition, as having newly triumph'd over their Enemies. 9 But the Olive-tree said unto them, whereby Jotham represents his Father's Refusal of the Kingdom offer'd him, and the Reason of it: Should I, i. e. I will not leave my Fatness, where he makes Trees speak after the manner of Men, who, when they are in a plentiful Condition and live at ease, are not willing to take on themselves a great deal of Care and Trouble, especially when they think they have Honour enough already, which last is denoted in the following Words, viz. wherewith by me they honour God and Man, forasmuch as Oil was offer'd to God in Sacrifice, and the Lamps of his House fed thereby; and Kings and Priests were anointed therewith among Men: and go to be in continual Trouble and Sollicitude, by being promoted to be King among the Trees? 10 And the Olive-tree having thus refused to be King of the Trees, whereby is denoted Gideon's Refusal of the Kingdom over Israel, the Trees said to the Fig-tree, Come thou, and reign over us. 11 But the Fig-tree said unto them, Should I forsake my Sweetness, and my good Fruit, and go to be promoted over the Trees? Whereby Jotham represented the same

XX.

Jotham reproves them, and foretells their Ruin.

R

Mind

Mind to have been in all the seventy Sons of Gideon by his Wives, which was in their Father, tho' Abimelech had wilely intimated the contrary to gain his own evil and ambitious Ends. For the Sweetness of the Fig represents very fitly the sweet Content, that is to be enjoy'd in a private Life; which to exchange for the trouble of managing publick Affair's when there is no just Cause, may be well esteem'd a Folly. 12 Then said the Trees unto the Vine, Come thou, and reign over us. 13 And the Vine said unto them, Should I leave my Wine, which cheereth God and Man, and go to be promoted over the Trees? *Where the same thing, as afore was spoken of, is further illustrated by another Instance, viz. that Gideon's seventy Sons, who were better Men than Abimelech as the Fig-tree and Vine is better than the Bramble, had or would have generously refus'd what he was so ambitious of. And Wine is here said to cheer God, because God requir'd that it should make part of the Sacrifices daily offer'd to him, and till the Drink-offering, i. e. the Wine was pour'd out on the Sacrifice, the Jews did not begin the Hymn that was then sung to God.* 14 Then said all the Trees unto the Bramble, *the meanest of Trees or rather Thorns, and so aptly representing Abimelech who was the meanest of his Father's Sons;* Come thou, and reign over us. 15 And the Bramble said unto the Trees, If in truth, *whereby is well represented Abimelech's distrust of the sincerity of the Shechemites,* ye anoint me King over you, then come and put your trust in my Shadow; *whereby is admirably represented how ridiculous Abimelech was, in imagining that he should be able to maintain the Authority of a King; for a Bramble do's not spread nor has leaves, so as to afford any Shadow or Shelter:* And if not, let Fire come out of the Bramble, and devour the Cedars of Lebanon; *whereby is represented the Vengeance Abimelech would take of the Greatest of 'em, if they prov'd unfaithful to him.* 16 Now therefore to apply what has been said: If ye have done truly and sincerely, *i. e. like honest and upright Men,* in that ye have made Abimelech King, namely if ye have dealt well with Jerubbaal and his House, and have done unto him according to the deservings of his Hands: 17 (for my Father fought for you, and adventur'd his Life for, and deliver'd you out of the hand of Midian: 18 and ye are risen up *with Abimelech* against my Father's House at this time, and have slain *all* his Sons *by his Wives but me, We being in all* threescore and ten Persons, upon one Stone, and have made Abimelech the son of his Maid-servant King over the Men of Shechem, because he is your Brother.) 19 If ye then have dealt truly and sincerely with Jerubbaal, and with his House this time, then rejoyce ye in Abimelech, and let him rejoyce also in you, *i. e. I wish ye may be happy one in the other.* 20 But if ye have herein not dealt as ye ought *with my Father's House,* then let Fire come out from Abimelech, and devour the Men of Shechem, even the House of Millo: and let Fire come

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come out from the Men of Shechem, and from the House of Millo, and devour Abimelech, *i. e. may you prove the mutual Destruction one of the other; which came to pass by the righteous Judgment of God, who hears the Cries of the Oppress'd.* 21 And Jotham, having said this, ran away, and fled, and went to Beer, a place probably in the Tribe of Judah, which Tribe did not acknowledge Abimelech for King, and dwelt there, for fear of Abimelech his Brother.

22 Now when Abimelech had reign'd three years over such Tribes of Israel as submitted to him, 23 then God sent an evil Spirit, *viz. the Spirit of Distrust and Diffension* between Abimelech and the Men of Shechem: and the Men of Shechem dealt treacherously with Abimelech, conspiring against him: God ordering things so, 24 that the Cruelty done actually to all but Jotham, and intended to have been done to all the three-score and ten sons of Jerubbaal might come, and their Blood be laid upon Abimelech their Brother which slew them, and upon the Men of Shechem which aided him in the killing of his Brethren. 25 Namely Abimelech, not thinking himself safe in the City, had left it to Zebul to govern, and dwelt himself at Arumab; and the Men of Shechem that were against Abimelech, set Liars in wait for to kill him, as he return'd, on the top of the Mountains adjoining to Shechem, and they robb'd all that came along that way by them, on purpose, as is thought, that Abimelech bearing thereof might return the sooner to redress the said Grievance: and accordingly it was told Abimelech. 26 And Gaal the son of Ebed, bearing of the Difference between Abimelech and the Shechemites, came with his Brethren, and went over to Shechem; and the Men of Shechem that were against Abimelech, put their confidence in him, making him their Head upon his Promise of Protecting 'em. 27 And now not fearing Abimelech, they went out into the Fields, and gather'd their Vineyards, and trod the Grapes, and made merry, and went into the House of their God probably Baal-berith, and did eat and drink of that part of the Sacrifices made to the said God, which 'twas usual for the People to partake of, and curs'd Abimelech. 28 Namely Gaal the son of Ebed had said, Who is Abimelech, and who is this Shechemite, that we should serve him? is not he the son of Jerubbaal, that threw down the Altar of Bael whom you worship? and Zebul his Officer or Governor of you under him? If we must be Servants, let us serve the Men or Descendents of Hamor the father of Shechem or the true Shechemites, and so restore the Dominion to the old Lords of this City: Whence it is probable that Gaal himself and his Brethren were Descendents of Hamor: For why should we serve him, *i. e. Abimelech?* 29 Namely would to God this People were under my hand, *i. e. my Government as King or their Commander in Chief:* then would I remove Abimelech so, as they should fear nothing from him any more. Whereupon it seems the Party of the Shechemites

XXI.
Diffensions between Abimelech and the Shechemites, which end in the Destruction of Shechem.

that were against Abimelech, had agreed to make Gaal at least their Commander in Chief. And he thereupon said, i. e. sent word to Abimelech, Increase thy Army, and come out to fight, if thou darest: Whereupon the Shechemites of Gaal's Party were so encourag'd and embolden'd, that they did as is related v. 27. 30 Now when Zebul, whom Abimelech had made the Ruler of the City, at least during his Absence, heard as being told by others the Words (v. 28, 29.) of Gaal the son of Ebed, his Anger was kindled. 31 And he sent Messengers unto Abimelech privily, seeing it convenient for the present to dissemble with Gaal and his Party, as if he was one of 'em, or approv'd of their Design, saying, Behold, Gaal the son of Ebed, and his Brethren be come to Shechem; and behold they head the Party that is against thee, and fortify the City against thee, in case they should be worsted in open Battle, which they boast they are willing to engage in with thee. 32 Now therefore up by night, thou, and the People that is with thee, and lie in wait in the Field. 33 And it shall be, that in the morning as soon as the Sun is up, thou shalt rise early, and set upon the City: and behold, when he, and the People that is with him come out against thee, then mayst thou do to them as thou shalt find occasion. 34 And Abimelech rose up, and all the People that were with him, by night, and they laid wait against Shechem in four Companies. 35 And Gaal the son of Ebed went out of his House one morning quickly after, if not the very next, and stood in the entring of the Gate of the City, to see likely if his Soldiers were on their Guard. And Abimelech rose up, and the People that were with him from lying in wait. 36 And when Gaal saw the People that were with Abimelech, he said to Zebul, Behold, there come People down from the top of the Mountains. And Zebul said unto him, Thou seeest the shadow of the Mountains as if they were Men, going about to perswade him that he was mistaken thro' the weakness or badness of his Sight. 37 And Gaal probably believing him for some little time, till Abimelech's Men were come so much nearer, that now he could not be mistaken: and then he spake again, and said, See, I am now sure there come People down by the middle of the Land, whereby may be denoted that the said Company which he saw at first, were now got down to the middle of the Descent of the Mountain; and another Company come along by the Plain of Meonenim. 38 Then said Zebul unto him, Where is now the Bravado of thy Mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the People that thou hast despised? go out, I pray now, and fight with them. 39 And Gaal, not daring to kill Zebul on the spot, as knowing Abimelech had a considerable Party still in Shechem, viz. all his Mother's Relations, and such as they could influence, and therefore not caring to exasperate Zebul's Party by killing him, and so to have two Parties of his Enemies to engage, One without the City
under

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under Abimelech himself, and the Other within under Zebul; thought it best to take no notice of what Zebul had said, and also at least to make as if he fear'd not Abimelech, and therefore went out before, i. e. led as Captain the Men of Shechem that were of his Party, and fought with Abimelech. 40 And Abimelech chased him, and he fled before him back to Shechem, and many of Gaal's Party were overthrown and wounded, Abimelech with his Men pursuing Gaal and his Men even unto the entring of the Gate. 41 Now Abimelech dwelt at Arumah, as is afore observ'd in the Paraphrase on v. 25. a place probably not far from Shechem, and thither he retreated after the foremention'd Fight: and Gaal having lost his Credit with the Shechemites that were against Abimelech on account of the aforesaid Defeat, Zebul found means that same night to thrust out Gaal and his Brethren, that they should not dwell in Shechem, the Shechemites that were against Abimelech easily now consenting thereto, Zebul likely perswading them that this would be the ready way to regain Abimelech's Favour, and to make up all Differences. 42 And it came to pass on the morrow, that the People went out into the Field about their several Employes, relying likely on the Assurances that Zebul had given them over night, that if they would consent to turn Gaal and his Brethren out of the City, then all would be well, and they need fear no more hurt from Abimelech: And they told Abimelech, i. e. Zebul privily gave notice to Abimelech also that same night, what he had done; and how consequently Abimelech might fall on the People in the Field on the morrow, they fearing no such thing, and destroy them. 43 And he took the People, i. e. Forces that were with him, and divided them into three Companies, for the reason mention'd afterwards, and laid wait in the Field, and looked, and behold, the People were come forth out of the City, and he rose up against them, and smote them. 44 Namely Abimelech, and the Company that was with him, rush'd forward, and stood in the entring of the Gate of the City to prevent any getting into the City: and the two other Companies ran upon all the People that were in the Fields, and slew them. 45 And, having early destroy'd those that were in the Field, Abimelech fought against the City all the rest of that day; and by the help of Zebul and the Party he had within the City, he took the City, and slew the People that was therein and against him, and beat down the City, i. e. Houses and Walls thereof, and sow'd it with Salt, shewing thereby his hatred of the late Inhabitants, and his purpose or desire that the City should be never rebuilt.

46 And when all the Men or Garrison of the Tower or Citadel of Shechem heard that, viz. that Abimelech had sow'd it with Salt, they enter'd into the Hold or Fortrefs of the House or Temple of the Idol god Baal-berith, as being the strongest Part likely in the Citadel. 47 And it was told Abimelech, that all the Men of the Tower of Shechem were gather'd together

XXII.
Those in the
Tower of Shechem
are destroy'd.

together into the said Fortrefs. 48 And Abimelech got him up to a neighbouring Mount call'd Zalmon, he and all the People that were with him; and Abimelech took an Ax in his hand, and cut down a Bough from the Trees, and took it, and laid it on his Shoulder, and said unto the People that were with him, What ye have seen me do, make haste, and do as I have done. 49 And all the People likewise cut down every Man his Bough, and follow'd Abimelech, and put them to the Hold, and set the Hold on fire upon them; *which probably those in the Hold thought he would never have done, for fear of endangering or burning the Temple it self; which perhaps was destroy'd also, tho' not mention'd here expressly:* So that all the Men of the Tower of Shechem died also, about a thousand Men and Women.

XXIII.
Abimelech him-
self is kill'd.

50 Then went Abimelech to Thebez, *which likely lay in the Territory of Shechem, and had also revolted from him,* and encamp'd against Thebez, and took it, viz. the City. 51 But there was a strong Tower or Citadel or Castle within the City, and thither fled all the Men and Women, and all they of the City, and shut it, viz. the Door thereof to them, blocking it up likely so as it could not be open'd, and gat them up to the top of the Tower. 52 And Abimelech came unto the Tower, and fought against it, and went hard unto the door of the Tower, to burn it with fire. 53 And a certain Woman cast a piece of a Millstone upon Abimelech's Head, and all to brake his Skull. 54 Then, *perceiving he was so mortally wounded that he should quickly dy,* he call'd hastily unto the young Man his Armour-bearer, and said unto him, Draw thy Sword, and slay me, that Men say not of me, A Woman slew him; *that being it seems counted dishonourable; and therefore he would have Posterity think otherwise.* And his young Man thrust him through, and he dy'd. 55 And when the Men of Israel that were in his Army, saw that Abimelech was dead, they departed every Man unto his place.

XXIV.
The Conclusion.

56 Thus, *as has been related v. 22 — 54.* God render'd or repay'd upon himself the Wickedness of Abimelech which he did unto his Father, in slaying his seventy Brethren. 57 And likewise all the evil of the Men of Shechem, in joining with Abimelech in the murder of Gideon's other Sons, did God thus render on their heads: and so upon them Both, viz. Abimelech and the Shechemites, came the Curse of Jotham the son of Jerubbaal.

SECTION XL.

Containing more especially an Account of the Deliverance of the Israelites from the Oppression of the Ammonites by Jephthah; as also a short Account of several other Judges, viz. Tola and Jair before Jephthah; and Ibzan, Elon and Abdon after Jephthah. Which Accounts take up Chap. X—XII.

Chap. X. And after Abimelech, *who was no Judge or Governor of God's Appointment, but an Usurper and Tyrant*, there arose *by the Divine Inspiration or Appointment* to defend Israel, Tola the son of Puah, the son of Dodo, a Man of Issachar; and he dwelt in Shamir (g) in mount Ephraim. 2 And he judg'd Israel twenty and three years, *bringing them back to the true Worship of God at the beginning of his Government, and keeping them steadfast therein as long as he liv'd, so that probably they were not infested with Enemies, on which account he is said to defend them, and he died, and was buried in Shamir.*

I.
Tola Judge.

3 And after him arose Jair, a Gileadite, *i. e. one of the Half Tribe of Manasseh that was seated East of Jordan*, and judg'd Israel, *viz. the Northern and Eastern Tribes*, twenty and two years. 4 And he had thirty Sons that rode on thirty Asses Colts, *probably going Circuit to administer Justice*, and they had thirty Cities of those which are call'd Havoth-jair unto this day, which are in the land of Gilead, *and of which they were Governors.* 5 And Jair died, and was buried in Camon, *where he likely dwelt.*

II.
Jair Judge.

6 And the Children of Israel did evil again in the sight of the Lord, *and that worse than afore, increasing the number of their Idols; for they now serv'd Baalim and Ashtaroth; and also the Gods of Syria, and the Gods of Zidon, and the Gods of Moab, and the Gods of the Children of Ammon, and the Gods of the Philistines, and forsook the Lord, and serv'd not him.* 7 And the Anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines *on the West side of them*, and into the hands of the Children of Ammon *on the East side.* 8 And the same year they vexed and oppressed, *i. e. both the Philistines and Ammonites began to vex and oppress* the Children of Israel, *that were*

III.
Israel oppress'd
by the Ammonites
and Philistines.

A N N O T A T.

(g) Bp Patrick supposes him to have come and dwelt here, after he was made Judge, namely for the conveniency of the People, this being about the middle of the Land. But this do's not agree with the Opinion that he was Judge only of the Northern and Eastern Tribes, which is a probable Opinion, and which the Bishop elsewhere approves of.

nearest

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nearest to them. Accordingly the Ammonites oppress'd eighteen years all the Children of Israel that were on the other, i. e. East side of Jordan, in the land formerly of the Amorites, especially that part which is in Gilead as being next to the Ammonites. 9 Moreover the Children of Ammon pass'd over Jordan, to fight even against Judah, which was the most powerful of all the Tribes, and who were never afore, as we read, attack'd by any such Enemy, and against Benjamin as lying in their way to the Tribe of Judah, and between it and Ephraim, and against the House of Ephraim, which was the next most powerful Tribe to Judah; which shews that the Ammonites were encourag'd to attack the foresaid two most powerful Tribes, partly by the Success they had elsewhere, and partly because the said two Tribes were at the same time attack'd on the Opposite or West side of 'em by the Philistines; so that Israel was sore distressed.

IV.
On their Repen-
tance God pities
them, and relieves
them.

10 And hereupon being brought to a sense of their Sins against God, the Children of Israel cried unto the Lord, saying, We have sinned against thee, namely in the highest manner, because we have forsaken our God, and serv'd Baalim, under which name are comprehended all the Heathen Gods afore (v. 6.) mention'd. 11 And the Lord said, whether by some Prophet or from the Tabernacle to the Highpriest, is uncertain, unto the Children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, viz. those in the two Kingdoms of Sihon and Og East of Jordan, and also those in Canaan, and all the rest of the People of Canaan that fought with you; from the Children of Ammon afore when they assisted the Moabites, and from the Philistines in the days of Shamgar: 12 The Zidonians also, i. e. the Canaanites under Jabin, with whom the Zidonians were at least Confederates, and the Amalekites, and the Maonites another Nation of the Children of the East, that together with the Amalekites assisted the Midianites, did oppress you, and ye cried to me, and I deliver'd you out of their hand. 13 Yet ye have forsaken me, and serv'd other Gods: wherefore I will deliver you no more, unless I see in you a more serious Repentance for the future. 14 To convince you of your extravagant Folly in forsaking me, I bid you go and cry unto the Gods which ye have chosen; let them deliver you in the time of your Tribulation. 15 And the Children of Israel said unto the Lord, We are now truly sensible that we are guilty of the greatest Folly, in that we have sinn'd so by forsaking thee, and serving such Gods as cannot help us: wherefore we most humbly acknowledge that we have nothing to say in excuse of such our Folly and Sin, but humbly submit to such Punishment as thou shalt see fit to lay upon us: Wherefore do thou unto us whatsoever seems good unto thee: but we beseech thee to have so much Pity on us, as to deliver us only, as we pray thee, this time. 16 And, as a proof of their sincere Repentance, they put away the Gods
of

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of other Nations from among them, and serv'd the Lord only, and so return'd to the true Worship of him: And hereupon God acted, as if his Soul was griev'd for the misery of Israel, and he in mercy directed them what method to take for their Deliverance, as is related in what follows.

17 Now at the time of the next year for beginning to war and invade the Land of Israel, the Children of Ammon were gather'd together, as usually for eighteen years together before, and encamp'd in or near the Confines of Gilead, which was the part of the land of Israel next to them, where they lay till their Confederates had join'd them, they having likely now notice that the Israelites did design to oppose them in a set Battle: and accordingly the Children of Israel assembled themselves together, and encamp'd in Mizpeh, being the place where Jacob and Laban made the Agreement mention'd Gen. 31. 49. and so lying in Gilead, as appears from the place last cited, as well as many others; the Israelites encamping here to oppose the Ammonites coming into the land of Israel, and that likely by the Direction of Jephthah, whom before this they had chosen for their General. 18 Namely the People, even the Princes of Gilead, as being most concern'd in this War, their Country lying nearest to the Ammonites, had said one to another, What Man is he that will begin or lead us to fight against the Children of Ammon? He shall be Head or Commander in Chief, not only during this Expedition, but as long as he lives over all the Inhabitants of Gilead, i. e. the Half Tribe of Manasseh and the Tribe of Gad East of Jordan. And hereupon probably consulting God, he directed them to make choice of Jephthah as follows. Chap. XI. Now Jephthah a Gileadite, i. e. a Man of the same Country Gilead, which lay thus nearest to the Ammonites, and so most expos'd to their Oppression, was a mighty Man of Valour, but he was the son of a Woman of another Nation. And one Gilead of the Posterity of Gilead the son of Manasseh begat Jephthah. 2 And the said Gilead had an Israelitish Woman for his Wife, which said Gilead's Wife bare him Sons, and his Wife's Sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our Father's House, for thou art the Son of a Woman of another Nation. 3 Then Jephthah, not being able to obtain Redress from the Elders or Rulers of his Tribe or City to which he belong'd, as appears v. 7. fled from his Brethren, and dwelt in the land of Tob, otherwise call'd as is probable Ish-tob, and so in Syria adjoining to Gilead; and whence probably his Mother was, which was the reason of his fleeing to the land of Tob, his Mother's Relations dwelling there, who receiv'd him as being such his Relations: And there were gather'd needy Men to Jephthah as his Followers or Soldiers, and they went out with him, i. e. were wont to make Excursions probably on the Enemies of the Israelites thereabouts, the said needy Men being likely Israelites, or more particu-

V.
The Gileadites
make choice of
Jephthah to be
their Head or
Judge.

larly Gileadites, who well knew the Valour of Jephthah mention'd (v. 1.) and therefore follow'd him, as their Captain, to get Subsistence by such Excursions. 4 Now it came to pass in process of time, i. e. some considerable time after Jephthah was thus driven out by his Brethren, that the Children of Ammon made war against Israel, (as is mention'd Chap. 10. 7, 8, 17.) 5 And it was so, that when the Children of Ammon made war against Israel, and had oppress'd them eighteen years, (as Chap. 10. 8.) then the Israelites repenting of their forsaking God by Idolatry, and seeking to God for Deliverance from the Ammonites, that God directed them to take Jephthah for their General: Whereupon some of the Elders of Gilead went to fetch, i. e. were sent in an Embassy to invite Jephthah to return out of the land of Tob. 6 And they said, We are sent to desire thee in the name of our whole Country to come and be our Captain, that we may fight with the Children of Ammon. 7 And Jephthah said unto the Elders of Gilead, Did not ye act formerly as those that did hate, i. e. had no kindness for me, in that ye would not redress the Injury my Brethren put upon me, in not suffering me to share with them in my Father's Estate, (as v. 2.) and so did ye not join with my Brethren to expel me out of my Father's House, i. e. to hinder me from inheriting any part of his Estate, as I ought to have done, being his Son by a Woman, who tho' of another Nation, yet was a Proselyte to your Religion, and his Concubine? And why are ye come unto me now when ye are in distress? i. e. what reason have you to expect that I should hearken to you, since I well know, 'tis only your Distress that moves you to recal me. 8 And the Elders of Gilead said unto Jephthah: Therefore, i. e. we confess we did thee Injury formerly, and that we are now in distress, and on both these Accounts we turn again to thee now, that thou mayst go with us, and fight against the Children of Ammon in order to deliver us out of our Distress, and in Requital thereof, and to make amends for our former unkindness to thee, thou shalt be our Head, even over all the Inhabitants of Gilead, i. e. all the Tribes East of Jordan. 9 And Jephthah said unto the Elders of Gilead, If ye bring me home again to fight against the Children of Ammon, and the Lord deliver them before me; shall I be your Head or Governor in Chief afterward in good deed? Are ye sincere in this Promise? 10 And the Elders of Gilead said unto Jephthah, i. e. solemnly swore to convince him of their Sincerity, saying, The Lord be Witness between us, if we do not so according to thy Words. 11 Then Jephthah went with the Elders of Gilead, and the People made him Head for his Life, and Captain or General during the War over them: and Jephthah utter'd all his Words before the Lord, i. e. in a solemn Address or Prayer he laid before God All that he had said to the Gileadites, desiring likely God's Approbation and Direction: which he did in Mizpeh,

this

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this being the place where Jacob formerly offer'd Sacrifice, and where probably after the Israelites settling in these parts there was a Proseucha or Place for Prayer, and where Jephthah chose to fix his Habitation, as v. 34.

12 And the Ammonites beginning a new Invasion, and being encamp'd in the borders of Gilead, as Chap. 10. 17. Jephthah order'd the Israelites likewise to come together, and to encamp at Mizpeh where he liv'd: and then like a pious as well as courageous Prince, to prevent the Effusion of Blood, Jephthah sent Messengers, *i. e. an Embassy* unto the King of the Children of Ammon lying now encamp'd in the borders of Gilead, saying, What hast thou to do with me, *i. e. what is the reason*, that thou art come against me to fight in my Land? where Jephthah speaks of himself as now Prince of the land of Gilead. 13 And the King of the Children of Ammon answer'd unto the Messengers of Jephthah, Because Israel took away part of my Land, as well as part of the land of Moab, when they came out of Egypt, and possess'd themselves of the Land from Arnon on the South, even unto Jabbok on the North, and from the Wilderness on the East (as v. 22.) unto Jordan on the West: now therefore restore those Lands again peaceably, if thou wouldst prevent War between us. 14 And Jephthah sent Messengers again unto the King of the Children of Ammon, 15 and said unto him, Thus saith Jephthah, The matter of Fact, on which thou pretendest to ground the War, is untrue: for Israel took not away the land of Moab, nor the land of the Children of Ammon: 16 but when Israel came up from Egypt, and walked thro' the Wilderness unto the Red Sea, and came to Kadesh in the Wilderness of Zin; 17 then Israel sent Messengers unto the King of Edom, saying, Let me, I pray thee, pass thro' thy Land: but the King of Edom would not hearken thereto. And in like manner they sent unto the King of Moab; but he would not consent: and Israel abode in Kadesh, using no Violence either to Moabites or Edomites. 18 Then by God's Appointment they went along thro' the Wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitch'd on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab; which is a plain Demonstration that Israel did then take no part of the Country of Moab from them. 19 Then Israel sent Messengers unto Sihon King of the Amorites, the King of Heshbon; and Israel said unto him, Let us pass, we pray thee, thro' thy Land unto my place. 20 But Sihon trusted not Israel to pass thro' his Coast: but Sihon gather'd all his People together, and pitch'd in Jahaz, and fought against Israel. 21 And the Lord God of Israel deliver'd Sihon and all his People into the hand of Israel, and they smote them: so Israel possess'd all the land of the Amorites, who were then the Inhabitants of that Country,

VI.
Jephthah treats
with the King of
Ammon, but in
Vain.

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and not the Moabites or Ammonites. 22 Namely they possess'd all the Coasts of the Amorites, from Arnon even unto Jabbok, and from the WilderNESS even unto Jordan, *which are the Bounds mention'd by thee v 13. of the Land that thou pretendest Israel took from thee and Moab: Whereas it appears plainly from what has been said, that Israel took it, not from you, but from the Amorites.* 23 So now the Lord God of Israel has dispossess'd, *not the Moabites or Ammonites, but the Amorites from before his People Israel; and shouldst thou possess it? i. e. is there any just reason for thy laying Claim to it?* 24 *We act herein but according to the common Rules or Law of Nations, and as you think but just to act your selves in the like Case: for wilt thou not possess, i. e. don't you think it but just for you to possess that which (as you think) Chemosh thy God giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them, i. e. their Land will we possess, i. e. may we as well think it is but just for us so to do.* 25 And now further, art thou any thing better, *i. e. canst thou have any better Claim to the said Land, at least part of it, than had Balak the son of Zippor King of Moab? Did he ever strive against Israel, or did he ever fight against them, as disputing the Title to the said Land with them, and endeavouring to recover it, as belonging to him?* 26 *Has any King of Moab ever done any such thing, all the while Israel has dwelt in Heshbon and her Towns, and in Aroer and her Towns, and in all the Cities that be along by the Coasts of Arnon; which is now three hundred years? Why therefore, if ye had any just Claim to the said Land, did ye not endeavour to recover it within all that time till now?* 27 *Wherefore it is sufficiently evident, that I have not sin'd against thee, but thou dost me wrong to war against me. And if thou wilt not be mov'd by such plain Reasons, but the Controversy must be decided by Arms, the Lord, who is the Judge of the World, be Judge this time between the Children of Israel and the Children of Ammon; who I doubt not will do me and Israel Right.*

VII.
Jephthah having
made a Vow, at-
tack'd the Ammo-
nites and defeats
them.

28 Howbeit, the King of the Children of Ammon hearken'd not unto the words of Jephthah which he sent him. 29 Now the Spirit of the Lord was upon Jephthah, *from the time likely of his Addressing himself to God v. II. and he was thereby endu'd with an extraordinary measure of Courage and Wisdom and other Qualities requisite for him: and upon his first bearing of the Ammonites Invasion, he had pass'd over Gilead and Manasseh, i. e. all the Tribes East of Jordan, and had levied Forces; namely he had pass'd over the said Tribes, and was return'd with the Forces he had levied to Mizpeh of Gilead, where the Israelites encamp'd (as Chap. 10. 17.) while he sent the Embassy aforementioned. And the King of the Ammonites refusing to hearken to reason, as v. 28. from Mizpeh of Gilead he pass'd over unto the Children of Ammon.* 30 And before he began his March, Jephthah, tho' he doubted not of Suc-
cess,

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cess, yet thinking he might be the more assur'd of it, if he made a Religious Vow beforehand of being very Grateful to God for it, vow'd a Vow unto the Lord, and said, If thou shalt without fail deliver the Children of Ammon into mine hands, 31 then it shall be, that whatsoever first comes forth of the doors of my House to meet me, when I return in peace, *i. e.* with Victory from the Children of Ammon, shall surely be the Lord's, and I will offer it up for a Burnt-offering, *if it shall be a thing fit to be so offer'd.* 32 So, after he had made the foresaid Vow, Jephthah pass'd over unto the Children of Ammon to fight against them, and the Lord deliver'd them into his hands. 33 And he smote them from Aroer, *a place on the river Arnon, and in the borders of Israel adjoining to Ammon,* till thou come to Minnith, *a place at a considerable distance, so that he destroy'd even twenty Cities, and carried on the Blow unto the plain of the Vineyards, or to a place call'd Abel-cheramim, with a very great Slaughter.* Thus the Children of Ammon were subdu'd before the Children of Israel, *so that they invaded their Country no more.*

34 And Jephthah came to Mizpeh unto his House, and behold, his Daughter was the first that came out of his House accompany'd with others her fellows, (*as v. 37.*) to meet him with Timbrels and with Dances, and she was his only Child: beside her he had neither Son nor Daughter. 35 And it came to pass when he saw her, that he rent his Clothes, and said, Alas, my Daughter, thou hast brought me very low, *i. e.* quite spoil'd my Triumph, and thou art one of them that trouble me, *i. e.* for whom I am greatly troubled, whereas I expected from thee the greatest Comfort, as being in hopes of continuing my Posterity by thee, which can't now be done: for I have open'd my month, *i. e.* vow'd unto the Lord, and (*b*) I think, I cannot go back from performing my Vow without committing a great Sin against God: So that according to the Te-

VIII.
Jephthah performs his Vow.

A N N O T A T.

(*b*) Bp Patrick hereon says, that Jephthah was grossly mistaken, which way soever we interpret this Vow; whether of separating her from Company, or of offering her for a Burnt-offering. And the Reason the Bilhop mentions for the latter, is undeniable, viz. Because he was bound not to offer her in Sacrifice, which was a thing abominable; and therefore the Matter of the Vow being unlawful or sinful in it self, the Vow was likewise unlawful, and so not binding or to be perform'd, but repented of. But then as to the other Sense of the Vow, tho' it be true that by the Law Parents had no such Power granted them, as to shut up their Children, or to force them to a state of Virginity meerly at their Will: yet since such a Separation from the Society of Man, or a state of Virginity, is far from being sinful in it self; hence it is not clear that Jephthah was not bound to perform what he vow'd, since he vow'd only in general and what was not sinful, and it pleas'd God as it was to determin the Vow to his Daughter's living in Virginity, to try the Sincerity of Jephthah. The Oath of Joshua and the Elders to the Gibeonites, being look'd on by them to be binding, is, I think, a good Ground, why Jephthah should look on himself also as oblig'd to perform his Vow.

nor of that my Vow, thou must be the Lord's, i. e. set apart to his Service in an extraordinary manner, so as not to know Man, but remain a Virgin all thy Life long. 36 And she said unto him, My Father, if thou hast open'd thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thy Enemies, even of the Children of Ammon. 37 And she said unto her Father, *I am very content to submit to thy Vow, and have only one Request to make, which I suppose is not inconsistent with thy Vow, viz. Let this thing be done for me: let me alone, i. e. leave me to my Liberty for two Months, that I may go up and down upon the Mountains, and there as fit places for my purpose, being solitary and far from Company, bewail (i) my Virginity, i. e. my great Unhappiness (as it was then accounted, especially among the Israelites) in that I must dy without Issue; I will go to this purpose, and my Fellows, i. e. some other Virgins that were wont to be her Companions, will I doubt not bear me Company.* 38 And he said, Go. And he sent her away for two Months: and she went with her Companions, and bewail'd her Virginity upon the Mountains. 39 And it came to pass at the end of two Months, that she return'd unto her Father, who did with her according to his Vow which he had vow'd, i. e. put her into some House, where she was separated or shut up from all Worldly Affairs, and from the Company of Men, and so she knew no Man all her Life, but remain'd a Virgin according to the Intent of her Father's Vow. 40 And it was afterward a Custom in Israel, that the Daughters of Israel went yearly, either to lament the Unhappiness aforesaid, or else, as the Original Word will bear also, to celebrate the Praises of the Daughter of Jephthah, in so readily submitting to what her Father had vow'd, four days in a Year, whereby may be understood once every Quarter.

IX.
The Ephraimites
are justly humbled
on account of their
Haughty Carriage
toward Jephthah, &c.

Chap. XII. And the Men of Ephraim, being an haughty Tribe, not only on account of their being the most Powerful next that of Judah, but also on account of the Pre-eminence God had given to that Tribe, as above the rest except Judah, so particularly above (k) the Tribe of Manasseh, which Manasseh was Joseph's eldest Son, but post-pon'd to his younger Brother Ephraim: on these accounts the Ephraimites being haughty, and particularly jealous lest the Manassites should over-top them, or any ways act contrary to the foresaid Pre-eminence given by God to them above the Ma-

A N N O T A T.

(i) This and what is said v. 39. viz. that *she knew no Man*, is so plain an Indication, what was the purport of Jephthah's Vow, that it seems strange to me, that any Judicious Persons could understand it of his Vowing to Sacrifice her as a Burnt-offering; especially considering God's frequent Declaration of his Abomination of Human Sacrifices, and consequently most strictly forbidding it in the Law of Moses.

(k) See Gen. 48. 17, &c.

naassites,

PARAPHRASE.

nassites, pick'd a Quarrel now with Jephthah, as they had (l) formerly with Gideon, and gather'd themselves together, and went Northward to the Manassites East of Jordan, and said unto Jephthah at Mizpeh, Wherefore passedst thou over hence from Mizpeh to fight against the Children of Ammon, and didst put such a Slight upon us, who are the chief Branch of the House of Joseph, as not to call us to go with thee? This is so great an Affront to us, that we will burn thy House upon thee, i. e. over thy head with Fire. 2 And Jephthah answer'd their furious Language with great Mildness, and said unto them, I and my People were at great Strife with the Children of Ammon, not entering upon a War with 'em our selves, but being forced to fight with them to put a stop to their Invasions: and I offer'd you no Affront or Slight in not calling you to go with us, as you now pretend, for I did call you to go, as ye can't but know: and when I call'd you, ye deliver'd me not, i. e. refused or made not sufficient haste to deliver me out of their hands. 3 And when I saw that ye deliver'd me not, I put my Life in my hands, i. e. expos'd my self to the utmost Hazard, and pass'd over from hence against the Children of Ammon, and the Lord deliver'd them into my hand: wherefore then are ye come up unto me this day to fight against me without any just Cause? nay, when I have thus been the means of defending and preserving your own Country from the Ammonites, who would quickly have invaded you, had I not conquer'd them? 4 Now Jephthah had gather'd together all the Men of Gilead, having most likely had notice of the Ephraimites Intentions, before they came to Mizpeh; and upon the Ephraimites not being pacify'd with Jephthah's most reasonable Answer, he fought with Ephraim; and the Men of Gilead smote Ephraim with a great Slaughter, being provok'd so to do, because they said in a reproachful manner, Ye Gileadites are but the Fugitives, i. e. most Cowardly and as it were the Dregs of Ephraim, i. e. of the House of Joseph, or among the Ephraimites, and among the Manassites. 5 And the Gileadites took the Passages of Jordan out of Gilead into Canaan, before the Ephraimites could get over in their Flight home. And it was so, that when those Ephraimites which were escap'd out of the late Flight, and were now themselves actually (m) Fugitives, said, Let me go over; that the Men of Gilead which guarded the Passages, said unto him, Art thou an Ephraimite? If he said, Nay: 6 Then to find out whether he spoke Truth, said they unto him, Say now Shibboleth: and if he was an Ephraimite, he said Sibboleth; for he could not frame his Organs of Speech to pronounce it, viz. the first Letter right; long Use and Custom

ANNOTAT.

(l) Chap. 8. i, 2, &c. (m) For the Original word is the same which v. 4. is render'd by our Translators *Fugitives*; and by their rendring it here *Escap'd*, the Force or Emphasis of the word here is lost to an English Reader.

having

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having made the Ephraimites unable so to do. Then they took him, and slew him at the Passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand, viz. in the Fight and at the Passages of Jordan: Which was a just Punishment to take down for the future their Pride and Insolence.

X.
Jephthah dies.

7 And Jephthah judg'd Israel six Years: then dy'd Jephthah the Gileadite, and was buried in one of the Cities of Gilead.

XI.
Ibzan is Judge.

8 And after him Ibzan of Beth-lehem probably in the Tribe (n) of Zebulun, judg'd Israel, namely administering Justice and preserving them in the true Religion, so that they were infested by no Enemy, to give Occasion for him to head 'em as their General also. And the like is to be understood of the two following Judges, Elon and Abdon. And it is probably thought, that they were All three Judges only to the Northern and Eastern Tribes. 9 And, tho' we read of no memorable Act of Ibzan, yet likely to shew that he was a Person eminently favour'd by God, it is observ'd that he had thirty Sons and thirty Daughters, whom, i. e. which Daughters he provided Husbands for, and so sent abroad, i. e. to their said Husbands Houses; and took in thirty Wives, who were therefore his Daughters in law from abroad for his Sons. So that he was not only bless'd with a numerous Issue, which was counted a great Blessing in those days; but also the said Blessing was compleated by their All living to the State of Men and Women, and being dispos'd of in Marriage to his Satisfaction. And he judg'd Israel seven years. 10 Then dy'd Ibzan, and was buried at Beth-lehem aforesaid.

XII.
Elon Judge.

11 And after him, Elon a Zebulonite judg'd Israel, and he judg'd Israel ten years. 12 And Elon the Zebulonite dy'd, and was buried in Aijalon in the Country of Zebulun, which is added to distinguish it from Aijalon in the Tribe of Dan.

XIII.
Abdon Judge.

13 And after him, Abdon the son of Hillel a Pirathonite, i. e. of Pirathon in the land of Ephraim judg'd Israel, as v. 8. is said: It pleasing God to honour the Tribe of Ephraim at last with a Judge of their own Country, after their Pride had been humbled by Jephthah. 14 And he had forty Sons, and thirty Grandsons, that rode on threescore and ten Ass-colts; which is taken notice of to shew, that God likewise bless'd him,

A N N O T A T.

(n) Bp Patrick says, It is generally thought that here is meant *Bethlehem* in the Tribe of *Judah*. But there are two Considerations which make me prefer the contrary Opinion, viz. because First *Bethlehem-judah* is all along expressly so call'd or distinguish'd Chap. 19. and therefore would likely have been so here, had that same *Bethlehem* been here meant. Secondly, it is most probable that *Ibzan* was only Judge of the Northern and Eastern Tribes, and not of *Judah*; and consequently 'tis most probable also that he was, not of the Tribe of *Judah*, but of that of *Zebulun*, which was one of the Northern Tribes.

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not only with a numerous Issue, but also with letting them All grow up to be Men; who likely assisted him in the Administration of Justice, riding Circuit to that purpose: and he judg'd Israel eight years. 15 And Abdon the son of Hillel the Pirathonite dy'd, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites, so call'd probably from some famous overthrow, which the Children of Ephraim gave the Amalekites in this place some time when they infested the land of Israel with others.

S E C T I O N XLI.

Containing an Account of the Birth of Samson, and other his Actions, particularly against the Philistines, and also of his Death. Which Account takes up Chap. XIII—XVI.

Chap. XIII. Now the Children of Israel did evil again, viz. after the ^{Feb.} 1. 23. Death of Jair in the sight of the Lord; and the Lord deliver'd them ^{Israel oppress'd by the Philistines.} into the hand of the Philistines and of the Ammonites at the same time, as is related and explain'd afore Chap. 10. 6, 7. The Ammonites oppress'd them eighteen years, as Chap. 10. 8. after which God deliver'd the Israelites from the Oppression of the Moabites by Jephthah, as is afore related Chap. 11, &c. Wherefore the sacred Historian proceeds now to give an account of the Oppression of the Israelites by the Philistines, which lasted forty years, being only check'd, not wholly put an end to by Samson, the History of whom the sacred Pen-man now gives us.

2 And there was a certain Man of Zorah, of a Family of the Danites, whose name was Manoah, and his Wife was barren and not likely to bear. ^{II. An Angel acquaints Manoah's wife with the Birth of her Son Samson.} 3 And an Angel of the Lord appear'd unto the Woman, and said unto her, Behold now, thou art barren and not likely to bear according to natural means, but by the extraordinary Power of God, thou shalt conceive and bear a Son. 4 Now therefore beware, I pray thee, and drink not Wine nor strong Drink, and eat not any Unclean thing. 5 For lo, thou shalt conceive and bear a Son, and no Razor shall come on his head: for the Child shall be a Nazarite unto God from the Womb, on which account thou art not to drink Wine, (&c. as v. 4.) a Child in the Womb being nourish'd by the same that his Mother is; and so shall he continue a Nazarite to his Death, for which reason no Razor shall come on his head: and he shall begin to deliver such of Israel, as living nearest the Philistines are oppress'd by them, viz. those of his own Tribe &c. out of the hand of the Philistines, putting a Check to 'em by the great Slaughter he shall sometimes make of them, and other Damages as he shall do them; but he shall not quite deliver you from the Yoke of the Philistines, this being not to be done till after his Death by Samuel. 6 Then the

T

Woman

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Woman came and told her Husband, saying, A Man of God, *i. e.* Prophet as she took him to be, came unto me, and his Countenance was like the Countenance of an Angel of God, very awful, *there being likely a Lustre on it as there was on St Stephen's, and us'd to be on the Faces of the Prophets on extraordinary Occasions:* and out of Concern and Fear I ask'd him not whence he was, neither told he me his Name. 7 But he said unto me, Behold, thou shalt conceive and bear a Son; and now drink no Wine nor strong Drink, neither eat any Unclean thing: for the Child shall be a Nazarite to God from the Womb to the day of his Death.

III.
He confirms the
same to her Hus-
band Manoah.

8 Then Manoah intreated the Lord, and said, O my Lord, let the Man of God which thou didst send, come again unto us, and teach us, *viz. me as well as my Wife, for fear she should have forgot All that was said to her,* what we shall do unto the Child that shall be born. 9 And God hearken'd to the voice of Manoah; and the Angel of God came again unto the Woman as she sat in the Field, *where perhaps he first appear'd to her:* but Manoah her Husband was not with her *now neither.* 10 And the Woman, *doublets requesting him to stay the while,* made haste, and ran, and shew'd her Husband, and said unto him, Behold, the Man hath appear'd unto me, that came unto me the other day, *or as the Original may be render'd, this day, viz. in the morning.* 11 And Manoah arose, and went after his Wife, and came to the Man, and said unto him, Art thou the Man that spakest unto the Woman? And he said, I am. 12 And Manoah said, Now let thy Words concerning my Wife's having a Son, which shall begin to deliver Israel from the Philistines, come to pass; *which he spoke, not as doubting the Truth thereof, as appears from what follows, but as testifying his Sense, what a great Favour it would be to him and his Wife in particular, as well as to their Nation. Pray be pleas'd to let me also bear, that it may be more exactly remember'd and done,* How we shall order the Child, and how we shall do unto him. 13 And the Angel of the Lord said unto Manoah, Of all that I said unto the Woman, let her beware. 14 She may not eat of any thing that cometh of the Vine, neither let her drink Wine or strong Drink, nor eat any Unclean thing: all that I commanded her, let her observe. 15 And Manoah said unto the Angel of the Lord, I pray thee, let us detain thee, until we have made ready a Kid for to entertain thee. 16 And the Angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy Bread, *i. e. of any thing thou shalt provide:* but if thou wilt offer a Burnt-offering to express thy Thankfulness to God for the Favour vouchsaf'd unto thee, thou must offer it wholly unto the Lord: *Now Manoah had thus desir'd the Other to stay and take an Entertainment of him, for that Manoah knew not that he was an Angel of the Lord, but took him yet only for a Man of God, i. e. Prophet.*

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Prophet. 17 And Manoah said unto the Angel of the Lord, *taking him still to be but a Prophet*, What is thy name, that when thy Sayings come to pass, we may do thee honour, *by making thee some suitable Present, as being the happy Instrument of bringing us this good News.* 18 And the Angel of the Lord said unto him, Why askest thou thus after my name? Now it is (o) Wonderful: *that is, thou shalt presently (as v. 19.) see done, what shall cause thee to remember me by this name, Even he that did Wondrously.* 19 So Manoah took a Kid for a Burnt-offering *as the Angel had (v. 16.) directed him,* with a Meat-offering, *which usually attended Burnt-offerings;* and offer'd it, *i. e. laid it upon a Rock or great Stone hard by, and the Angel caus'd Fire to come probably out of the Rock and consume it, and so it was made a Burnt-offering unto the Lord:* and the Angel thus did Wondrously, *according to the import of the Name whereby he foretold (v. 18.) they should have reason given them to call him:* And Manoah and his Wife look'd on only, *which shews that Manoah did not properly offer the Sacrifice or set it on Fire, but it was done by the Angel in a Wondrous manner, as was likewise the Departure of the Angel.* 20 For it came to pass, when the Flame that came out of the Rock, had set Fire to the Offering, and went up toward Heaven from off the Rock which was now made use of as the Altar, that the Angel of the Lord ascended in the flame of the Altar: and Manoah and his Wife look'd on it, and, *being astonish'd to see him whom they had took only for a Prophet thus ascend to Heaven, out of fear fell on their Faces to the Ground, praying to God to preserve their Lives on account of the then receiv'd Opinion mention'd v. 22.* 21 And the Angel of the Lord did no more appear to Manoah or to his Wife. Then Manoah knew that he was an Angel of the Lord. 22 And Manoah said unto his Wife, We shall surely dy, because we have seen God. 23 But his Wife, *having now better recover'd her self from her Fear, and consider'd the matter or occasion of their having thus seen God or his Angel,* said unto him, If the Lord were pleas'd to kill us, he would not have receiv'd a Burnt-offering and a Meat-offering at our hands, neither would he have shew'd us all these things, nor would as at this time have told us such things as these.

24 And the Woman bare a Son, and call'd his name Samson; and the Child grew, and the Lord blessed him *with extraordinary endow-*

IV.
Samson is born.

A N N O T A T.

(o) Bp Patrick hence infers, that it was the *Second Person in the Blessed Trinity*, that appear'd thus to Manoah and his Wife; forasmuch as the same name, *Wonderful*, is given to the said Divine Person, *Isai. 9. 6.* But I can by no means think this a conclusive Argument; but that by the name of *Wonderful* here given by the Angel to himself, is meant only, that he was one who should presently do *Wonderfully* as v. 19. by which means Manoah would sufficiently know that he was an *Angel*, as he did v. 21.

ments of Body and Mind. 25 And when he was grown up, the Spirit of the Lord began to move him to do some Extraordinary things, as Specimens of an extraordinary Strength and Valour, at times, i. e. on certain proper Occasions, as in the place call'd the Camp of Dan, and between Zorah and Eshtaol.

V.
Samson espouses
a young Woman
of Timnath.

Chap. XIV. And Samson went down to Timnath, a City in his own Tribe of Dan, but likely in the Possession of the Philistines, and saw a Woman in Timnath of the daughters of the Philistines, whom he lik'd so well as to have a mind to make her his Wife. 2 And he came up and told his Father and his Mother, and said, I have seen a Woman in Timnath of the daughters of the Philistines, whom I like for a Wife; now therefore get her for me to Wife. 3 Then his Father and his Mother said unto him, Is there never a Woman among the daughters of thy Brethren, i. e. of thy own Family or Kindred, or among all my People, i. e. the Tribe of Dan, that thou goest to take a Wife of the uncircumcis'd Philistines, which is against the Law? And Samson said unto his Father and Mother, Get her for me, for she pleases me well; and not only so, but what I do in this matter, is I perceive from a Divine Motion, otherwise I should not do it. 4 Now his Father and his Mother knew not, till their Son had told them so, that it was of the Lord or by a Divine Motion, that he was thus desirous to marry the said Philistine young Woman, and that he thereby sought an Occasion to use his Strength against the Philistines, which he foresaw this his desire of Marriage would give him. And he desir'd such an Occasion against the Philistines; for as much as at that time the Philistines had Dominion over the adjoining parts of Israel. 5 Then went Samson down, and his Father and his Mother with him, they readily consenting thereto upon his telling 'em that he felt a Divine Motion thereto, to Timnath, and came to the Vineyards of Timnath: and here turning aside upon some occasion from his Father and Mother, behold, a young Lion roar'd against him, i. e. came full mouth at him to devour him. 6 And the Spirit of the Lord came mightily upon him, i. e. not only gave him extraordinary Courage of Mind, but also Strength of Body, and he seiz'd the Lion without any Fear, and rent him as easily as he would have rent a Kid, and he had nothing in his hand: but he told not his Father or his Mother, when he return'd to them, what he had done, lest they telling Others, such his great Strength and Courage should be known, and so he should be prevented from shewing it against the Philistines on proper Occasions: Which that he might be the more encourag'd to do, it pleas'd God to let him have such a Trial of his Strength beforehand. 7 And he with his Father and Mother went on and came down to Timnath, and talk'd with the Woman, and she pleas'd Samson well, as in other respects, so particularly in liking to take him for her Husband: and so all things were agreed on, and she espous'd to him.

8 And

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8 And after a time, he *with his Father and Mother (as v. 9)* return'd to take her, *i. e. to compleat the Marriage*; and he turn'd aside to see the Carcass of the Lion: and behold, there was a Swarm of Bees, and Hony in the Carcass of the Lion, *the Flesh being likely all consum'd, and nothing but the Skin and Bones remaining.* 9 And he took thereof in his hands, and went on eating, and came to his Father and Mother *from whom he had turn'd aside v. 8.* and he gave them, and they did eat: but he told not them that he had taken the Hony out of the Carcass of the Lion, *probably for the reason afore v. 6. intimated.* 10 So his Father and Mother *as v. 9.* went down *with him* unto the Woman, and Samson made there a Feast: for so used the young Men of all Countries to do on such an occasion as Marriage. 11 And it came to pass when they, *i. e. the Woman's Friends* saw him come to this purpose, *viz. to compleat the Marriage and keep a Marriage Feast*, that they brought thirty Companions to be with him, *i. e. thirty of their Relations or Friends more especially to keep him Company during the said Feast.* 12 And Samson said unto them, I will now put forth a Riddle unto you: and if you can tell me the true meaning thereof within the seven days of the Feast, *which was the usual time for Marriage Feasts to be kept,* and find it out *your selves*, then I will give you thirty Sheets, and thirty Change of Garments. 13 But if ye cannot declare it me, then shall ye give me thirty Sheets, and thirty Change of Garments. And they said unto him, *We agree to the Conditions propos'd by thee: wherefore* propose thy Riddle, that we may hear it. 14 And he said unto them, *this is my Riddle*: Out of the Eater came forth Meat, and out of the Eager or Sharp came forth Sweetness. And they could not in three days expound the Riddle. 15 And it came to pass on the seventh day, *which was the last of the Feast, and also of the time allow'd them to expound the Riddle in,* that they said unto Samson's Wife, Entice, *i. e. prevail by proper Allurements which ly in thy power on thy Husband,* that he may declare unto thee, and so by thy telling us *when thou knowest it,* unto us the meaning of the Riddle, lest we burn thee and thy Father's house with fire: have ye call'd us to take that we have? Is it not so? *i. e. otherwise it will plainly appear, that ye have invited us to the Feast, only to make us pay at last very dear for our good Cheer.* 16 And Samson's Wife, *having without doubt first only ask'd him to tell her the meaning of the said Riddle, and he putting her off in a Civil and Kind manner; in order to prevail upon him to comply, and fearing the Threatnings mention'd v. 15.* she wept before him, and said, Thou dost but hate me, and lovest me not: thou hast propos'd a Riddle unto the Children of my People, and hast not told it me. And he said unto her, Behold, I have not told it my Father nor my Mother, and shall I tell it thee? *i. e. thou hast no just reason to doubt of my Love and Affection to thee in not complying with thy Request,*
forasmuch

VI.

He marries her,
and what fell out
at the Marriage.

P A R A P H R A S E.

forasmuch as I have refus'd to tell it even my Father and Mother, who are I perceive engag'd by thee or thy Friends to use also their Interest and Authority with me on the same Account. 17 Thus she wept before him the seventh and last of the days that their Marriage Feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him, i. e. made him very uneasy with her Importunity: and she presently told the Riddle to the Children of her People, i. e. to the thirty Philistines which were (as v. 11.) invited to the Feast, and to whom (as v. 12.) the Riddle was propos'd. 18 And the said thirty Philistines, who were (as hence appears) Men of the same City, said unto him on the seventh day before the Sun went down, i. e. before the said day ended, and consequently before the time agreed on (as v. 12.) was quite expir'd: What is sweeter than Honey? and what is more eager than a Lion? Which is a compendious Answer to the latter part of the Riddle, and so sufficiently comprehended the Answer to the first part, viz. that the Honey which was the Meat, was taken out of the Lion, which was the Eater or Devourer of other Creatures. And he said unto them, If ye had not plow'd with my Heifer, which seems to have been a Proverbial saying, signifying in this Case, that if they had not made use of the Assistance of his Wife to get the meaning of it from himself, ye had not found out the meaning of my Riddle. 19 And the Spirit of the Lord came upon him on this Occasion, and moved him to do as follows, viz. he went down to Ashkelon a City of the Philistines, and slew thirty Men of them, and took their Goods for Spoil, and out of them according to his Agreement v. 12. he gave thirty Change of Garments and thirty Sheets unto them which expounded the Riddle by his Wife's means.

VII.
Samson's Wife is
married to another.

And his Anger was kindled against his Wife for thus telling the meaning of his Riddle, and against his thirty Companions for thus dealing Underhand with him; and he thereupon leaving his Wife and her Friends, went up to his Father's house to live with him. 20 And his Wife, being it seems as Angry at his thus leaving her, as he was with her for telling the meaning of his Riddle, was easily perswaded, if she needed even that, to marry another, and accordingly was given in Marriage to his Companion, whom he had used as his special Friend.

VIII.
Her Father offers
Samson another of
his Daughters to
wife.

Chap. XV. Now it came to pass within a while after, in the time of Wheat-harvest, that Samson, his Anger mention'd Chap. 14. 19. being now over, and he not knowing that his Wife was married to another, visited his Wife, going down to Timnath, and carrying along with him a Kid. And being come to her Father's house, he said, I will go in to my Wife into the Chamber, i. e. he went to go into her Chamber, with the usual freedom Husbands have with their Wives. But her Father would not suffer him to go in. 2 And her Father said, I verily thought that thou hadst utterly hated her, by reason of thy leaving her as thou didst, Chap.

P A R A P H R A S E.

14. 19. therefore I gave her in Marriage since thy Departure to thy Companion mention'd Chap. 14. 20. for whom she had contracted an Affection. Is not her younger Sister fairer than she? take her, I pray thee, instead of her: Whence it appears that his Father in law had no mind to quarrel with him, as being likely afraid of him, having likely heard of his great Strength, and what he had done to them of Ashkelon; and therefore endeavour'd to assuage him with the Offer of his other Daughter.

3 And hereupon Samson said within himself, i. e. thought with himself concerning them: Now shall I be blameless from doing Injury without just Cause to the Philistines, tho' I do them a Displeasure or considerable Damage in it self. 4 And, therefore as a just Punishment for the Injury they had done him, in thus marrying his Wife to another, Samson went and caught three hundred Foxes, and took Fire-brands, and turn'd the Foxes two and two Tail to Tail, tying them together by their Tails with a Cord, not close, but at such a distance as they might run about very well together, and also so as to put a Fire-brand in the midst between two Tails. 5 And when he had set the Brands on fire, he let them go into the Corn-fields, and so among the Shocks and Standing-Corn of the Philistines, it being now as v. 1. Wheat-harvest, and some Corn in Shocks and the rest still standing; and so the Foxes set fire to and burnt up both the Shocks, and also the standing Corn with the Vineyards and Olives. 6 Then the Philistines of Timnath and the adjacent Places, who own'd the Corn, said, Who has done this? And they answer'd, Without doubt Samson the Son in law of the Timnite, who was lately at Timnath, because he, i. e. his Father in law has taken his Daughter, which he had married to Samson for his Wife, and given her afterwards in Marriage to his, i. e. Samson's Companion. And the Philistines came up, and burnt her and her Father with fire, for having given Samson such a just Provocation to do as he had done, by way of revenging the Injury done to him by his Wife and her Father.

7 And Samson said concerning them, Tho' ye have done this to my Wife and Father in law, and so have justly punish'd them; yet I will be aveng'd of you further, forasmuch as ye of Timnath approv'd at first of what my Wife and Father in law did to my Injury, and after that I will cease to do you any further Injury, as having sufficiently reveng'd the foremention'd Injury done me, by what ye have already done your selves to my Wife and her Father, and by what I further propose to do to you this other time, as a Punishment for approving of what my Wife and her Father did. 8 And accordingly he smote them of Timnath in the Hip with a great and grievous Slaughter, i. e. he kill'd them by breaking the Hip-bone or Thighs of most of them, which he might do as a proper Punishment for their approving of his Wife's Father giving her to another, the Hips or Thighs being the parts between which the Genital parts ly, (see

IX.

Samson revenges the Injury done him, by marrying his Wife to another.

X.

Samson revenges the Death of his wife and Father in law.

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(see Gen. 24. 2.) And having done this, he went up from Timnath, probably to his Father's house first, and having staid there some time, and hearing that the Philistines design'd (as v. 9.) to come in a Body after him, he went down from his Father's Town, which stood on an Hill, and going into the land of Judah, (as v. 9.) dwelt on the top of the rock Etam for his Safety, the Ascent to the top of the said Rock being such, as Josephus relates, that no more than one Man could come up it a Breast.

XI.
Samson comes
to the rock Etam,
&c.

9 Then the Philistines went up after him, and pitch'd or encamp'd in Judah, and spread themselves, being a great Number or considerable Army of them in a place afterward call'd Lehi for the reason presently mention'd. 10 And the Men of Judah said, Why are ye come up against us, since we pay our Tribute as ye demand, and have committed no Offence against you, in taking part with Samson in any thing he has done? And they answer'd, We are not come up to offer any Violence to you, but only to take and bind Samson are we come up, in order to do to him, by putting him to Death, as he has done to many of us. 11 Then three thousand Men of Judah, to shew how far they were from taking part with Samson, went up to the top of the rock Etam, Samson permitting 'em so to do when he saw they were Israelites, and going down into the Cave which was at the top of the Rock and wherein Samson dwelt, said to Samson, Knowest thou not that the Philistines are at present Rulers over us? What is this that thou hast done, i. e. thou hast done Ill to us, in thus provoking them to come against us? And he said unto them, As they did unto me, so have I done unto them, i. e. I was not the first that began Injuries, but they; and I have only reveng'd the Injuries they first offer'd me. 12 And they said unto him, We are come down into this Cave to bind thee, that we may deliver thee into the hand of the Philistines, who require this of us. And Samson said unto them, Swear unto me, that ye will not fall upon me your selves, and I will permit you to bind me. 13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee: which likely they swore also, as Samson requir'd v. 12. And so by his Consent they bound him with two new Cords, and brought him up out of the Cave that was on the top of the Rock, and then from the said top of the Rock they brought him to the Philistines.

XII.
He makes a great
Slaughter of the
Philistines at Lehi.

14 And when he came, being brought bound, unto the place afterward call'd Lehi, the Philistines shouted against him, as Soldiers are wont to do when they have got or are sure of the Victory, viz. for Joy that their mischievous Enemy was thus falln into their Power as they thought. But the Spirit of the Lord came mightily upon him, and the Cords that were upon his Arms he broke as easily, as if they became or had been as Flax that was burnt with fire; and his Iron-bands wherewith he was bound besides the Ropes, loosed from off his hands, as if they were melted.

15 And

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15 And he found a new Jaw-bone of an Afs *that had lately died*, Providence laying it as it were in his way; and put forth his Hand and took it, and slew a thousand Men therewith; *the Philistines doubtless being greatly amaz'd to see him get loose so easily, and come so boldly and furiously upon them; and so being put into Confusion and a great Fright, and every one fleeing for his own Safety rather than standing to fight: God by this means actually fulfilling what he had (p) promis'd by Moses and Joshua.* 16 And Samson said or compos'd a Triumphant Song, of which *this probably was the Burden as we call it: With the Jaw-bone of an Afs, Heaps upon heaps, with the Jaw of an Afs have I slain a thousand Men.* 17 And it came to pass when he had made an end of composing and speaking, or reciting and singing the foresaid Song, that he cast away the Jaw-bone out of his hand, and call'd that place Ramath-lehi, *which words signify the Casting away of the Jaw-bone.*

18 And he was fore athirst, by his great Toil in slaying so many Philistines, as also by his spoaking or singing the foresaid Song; and call'd on the Lord, and said, Thou hast given this great Deliverance into the hand of thy Servant: and now shall I dy for thirst, and fall into the hand of the Uncircumcised? 19 And God clave an hollow place in *the place call'd Lehi*, and there came Water thereout; and when he had drunk, his Spirit came again, and he revived: wherefore he call'd the name thereof En-hakkore, *which signifies the Well of him that call'd, denoting that the said Well or Fountain was first caus'd or made on his Calling to God for Water: which Fountain is to be seen in Lehi unto this day.* 20 And thus he judg'd Israel, viz. the Tribes adjoining to the Philistines, in the days of the Philistines ruling over the said Tribes, twenty years of the forty which the Philistines did thus oppress Israel: namely he judg'd Israel thus, by doing great Damages to the Philistines and by destroying several Numbers of them at several times, and so checking their Power and Oppression, but not entirely delivering the Israelites from it.

Chap. XVI. After this, a considerable time as is thought, viz. no less than about twenty years, and so in the last year of his judging Israel and of his Life, went Samson to Gaza, a principal City of one of the Lords of the Philistines, coming thither probably in a Disguise or in the Dusk, and saw there an Harlot who probably kept also a Publick house, and went in unto her or lay with her. 2 And it was told the Magistrates of the Gazites, saying, Samson is come hither, it being some how discover'd. And they compassed him in, i. e. shut up the Gates so as that he could not as they imagin'd get out of the City, and laid wait for him all night in the Gate of the City that led to his own Country, and were quiet all the night, making no noise or do about him, for fear he should be alarm'd thereby and make his Escape; saying, In the morning when it is day, we

(p) Levit. 26. 8. Josh. 23. 10.

XIII.

God opens a Spring for him at Lehi.

XIV.

Samson carries away a Gate of Gaza.

U

shall

P A R A P H R A S E.

shall seize and kill him. 3 And Samson, having likely some Intelligence of their Intentions, lay till mid-night only, and arose at mid-night, and coming to the Gate did not stand to break it open, but took the doors of the Gate of the City, and the two Posts on which the Gates hung, Bar and all, i. e. with the Bar that kept close the two Doors or Leaves of the Gate; and put them upon his Shoulders, and carried them up to the top of an Hill that is before Hebron, i. e. that is in the way that led from Gaza to Hebron: the Guards that were set to keep the Gate, being doubtless so astonish'd thereat, that they durst not follow him; and he doing it so easily and quickly, that they had not time to assault him in the doing of it.

XV.
He is deliver'd
by Delilah into
the hands of the
Philistines.

4 And it came to pass afterward, that he lov'd a Woman in the valley or by the brook of Sorek, whose name was Delilah, who whether she was his Wife or not, or an Israelite or Philistine, is uncertain. 5 And the Lords of the Philistines came up unto her, i. e. likely sent their Agents to her, and by them said unto her, Entice him, and see wherein his great Strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of Silver: Whence it is infer'd that she was probably a Philistine her self, and only his Harlot, she acting hereupon as follows. 6 And Delilah, taking a proper Opportunity that he might not suspect her Design, said to Samson, Tell me, I pray thee, wherein thy great Strength lieth, and wherewith thou mightst be bound to afflict thee, i. e. so as that thou shalt not be able to help thy self. 7 And Samson, perhaps suspecting something from these last words, was yet so wise as not to trust her with so important a Secret; and therefore telling her a downright Ly in order to deceive her, or else jesting with her, as believing she would not take such an improbable thing for a Truth, said unto her, If they bind me with seven green Withs, that were never dry'd, then shall I be weak, and be as another Man. 8 Then the Lords of the Philistines, being inform'd of his Answer, order'd to be brought up to her seven green Withs, which had not been dry'd, they it seems taking care to provide the Withs themselves, that they might be sure to be such as they should be for the purpose: And she bound him with them, probably by his permission and when he was awake. 9 Now there were Men, viz. Philistines lying in wait to seize him as soon as he was bound, abiding with her, i. e. in her house secretly, and in a Chamber adjoining, and which open'd into that where Samson was. And she said unto him, The Philistines be upon thee, Samson. And he brake the Withs as a thread of Tow is broken when it toucheth the fire: So wherein lay his Strength, was not known; and the Philistines that were secretly in the next Chamber, seeing what was done, did not appear: forasmuch as had they appear'd, Delilah could not have had any room left for renewing the same Request

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Request to Samson again, as she did as follows. 10 And probably some time after, and so long as that Samson might the least suspect her, Delilah said unto Samson, Behold, thou hast mocked me, and told me Lies; now tell me, I pray thee, wherewith thou mightst be bound, so as not to be able to get loose. 11 And he, being yet so prudent as not to trust her, said unto her, If they bind me fast with new Ropes that never were used, then shall I be weak, and be as another Man. 12 Delilah therefore took new Ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were Liers in wait abiding in the Chamber.) And he brake them from off his Arms like a Thread. 13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me Lies: tell me wherewith thou mightst be bound. And he said unto her, If thou weavest the seven Locks, into which the Hair of my Head is curl'd up or plaited, with the Web; whereby some understand he directed her to wrap or fasten the said Locks to a Weaver's Beam; others only that she should weave all the Locks one with another, so as to make them but one Lock. 14 And she fasten'd it with a Pin, either to the Beam, or so as that the Locks should not unloose: and said unto him, The Philistines be upon thee, Samson. And he awaked out of his Sleep upon her saying so, and likely jogging him to make him awake; the Philistines that lay in wait, not daring to attack him, till he was awaken, and they had seen what he would do: And he went away with the pin of the Beam, and with the Web, so that the Philistines durst not appear. 15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great Strength lies. 16 And it came to pass, when she pressed him daily with her words, and urged him, so that his Soul was vexed unto death, i. e. so rack'd with two contrary Passions, Love to her, and Care not to lose his Strength, that he became Melancholy and Unconcern'd what became of him; and God also now forsaking him, for his giving himself up so much to his sensual Pleasure, as to suffer him to lay aside his former Prudence; 17 that he told her all his heart, i. e. the truth of the Secret, rather than he would be deny'd the Enjoyment of her, which she probably threaten'd him with, if he dealt any more deceitfully with her: and he said unto her, There hath not come a Razor upon mine Head; for I have been a Nazarite unto God from my Mother's womb: if I be shaven, then my Strength will go from me, and I shall become weak, and be like any other Man. 18 And when Delilah saw that he had told her all his heart, she sent and call'd for the Lords of the Philistines, saying, Come up this once more; for now he has shew'd me all his heart. Then the Lords of the Philistines came up unto her, and brought Money in their hand, for to pay her the Reward they had promis'd, as being assur'd now what they

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intended would succeed: 19 And Samson likely having often refus'd to let her cut off his Hair while awake, she one day made him merry with Wine, and so got him to sleep upon her Knees, and she call'd for a Man, and she caused him to shave off the seven locks of his Head; and thereby she began to afflict him, i. e. to weaken him so as to be capable of being afflicted by others; namely his Strength went from him. 20 And she said, The Philistines be upon thee, Samson. And he awoke out of his Sleep, and said, I will go out as at other times before, and shake my self, in order to prepare to fall upon any that should attack him. Namely he knew or perceiv'd not presently after his Waking, that his Hair was cut off, and consequently that the miraculous Strength, which the Lord vouchsaf'd him thereby, was departed from him. 21 But the Philistines being now assur'd that his Strength was gone, appear'd and easily over-powering him, took him, and put out his Eyes, which was a just Judgment for his following too much the delight of his Eyes, in suffering himself to be so insnar'd with the beauty of Delilah: and having promis'd Delilah that they would only afflict him, they did not kill him, but brought him down to Gaza, to be expos'd there to scorn, where he had expos'd them to shame, by carrying away the Gate of their City; and bound him with fetters of Brasse, and he did grind in the Prison-house, as Slaves were wont to do.

XVI.
Samson destroys
great Numbers of
the Philistines at
his own Death.

22 Now after some time the hair of his Head began to grow again, as long as when he was shaven. 23 And the Lord's of the Philistines gather'd them together for to offer a great Sacrifice unto Dagon their God by way of Thanksgiving for their taking Samson, and to rejoice: for they said, Our God hath deliver'd Samson our Enemy into our hand. 24 And when the rest of the People, that were come together on the same account, saw him, as they were permitted to do as he did grind in the Prison, they praised their God: for they said, Our God hath deliver'd into our hands our Enemy, and the Destroyer of our Country, which slew many of us. 25 And it came to pass when their Hearts were merry with the good Cheer that was at such Festivals, that they, i. e. the Lords of the Philistines said, Call for Samson, that he may make us sport. And they call'd for Samson out of the Prison-house; and he made them sport, i. e. they made themselves sport by flouting and jeering him, and abusing him several foolish ways, which he was forc'd to suffer. And they set him between the Pillars, that he might be the more visible to all in the place. 26 And Samson said unto the Lad that held him by the hand, and led him about as he was order'd, Suffer me that I may feel the Pillars whereupon the House stands, i. e. whereby the Roof is supported, that I may lean upon them to rest my self. 27 Now the House, which was probably the Temple of Dagon, was full of Men and Women of the best Quality, and particularly all the five Lords of the Philistines, who were the

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the very Chief Persons of the Country, were there: and there were upon the Roof, where there were Windows to look down into the House, about three thousand Men and Women of the common Sort, that beheld while Samson made sport, i. e. was made sport with. 28 And Samson call'd unto the Lord, and said most probably within himself, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines, as for my two Eyes, which in a most barbarous and so unjustifiable a manner they have depriv'd me of, so also for their Oppression of thy People Israel. 29 And Samson took hold of the two middle Pillars, upon which the House stood, and on which it was born up, of the one with his right hand, and of the other with his left. 30 And Samson said unto God, further than what he had afore (v. 28.) said, to this effect: I do not desire, O Lord, that thy Almighty Power should so far miraculously interpose, as it has in my former Achievements against the Philistines, as to preserve me alive amidst the Ruins of this House, which must kill so many others, unless thou art most graciously pleas'd so to do: but let me dy with the Philistines, i. e. I am very willing to dy together with the Philistines, if it be thy Pleasure, so thou wilt but let me take this exemplary Vengeance on them, by which they may be able to see or plainly taught, that it was not their God Dagon, that deliver'd me into their hands, but Thou the God of Israel, for a greater Vengeance on them, and that thou mightest teach them that their God was no true God, or at least not equal to thee, who thus enablest me to destroy his Temple, and thereby so many of his Worshipers at once. And he, probably perceiving a Divine Suggestion, that God had granted this his last Request, bow'd himself with all his Might toward the Ground, to pull the Pillars down, and so make the House to fall: And accordingly God gave him such a miraculous Might, that he pull'd the Pillars down as he bow'd himself, and so the House fell upon the Lords, and upon all the People that were therein; and not only kill'd them, but also all or most of them that were upon the Roof, v. 27. So the Dead, which he thus slew at his Death, i. e. at this time when he was kill'd himself, were more than all they which he slew at several times in his Life. 31 Then his Brethren, even all the House of his Father, i. e. his Relations came down and took the Body of him, and brought him up, and buried him between Zorah and Eshtaol, in the Burying-place of Manoah his Father. Thus, as has been related, he judg'd, i. e. aveng'd. Israel twenty years.

S E C T I O N X L I I.

Containing an Account, How (as seems probable) publick Idolatry first crept in among the Israelites, after the Death of Joshua, viz. in the Tribe of Ephraim, and among the Danites at Laish. Which takes up Chap. XVII, and XVIII.

Feb. 1. 24.
Micah makes an Ephod and Terapism, &c. and sets them up in his House.

Chap. XVII. *The sacred Pen-man of this Book, having in the foregoing part thereof given an Account of the severa' Judges that God rais'd up in Israel, which was the principal Design of this Book: he now proceeds in the five remaining Chapters to take notice of some remarkable Particulars, which he could not so well take notice of before. And the first Particular he takes notice of, is of the Idolatry that first crept into the Tribe of Ephraim after the Death of Joshua, of which he gives an Account in this Chapter. Now there was a Man of mount Ephraim, whose name was Micah. 2 And he said unto his Mother, who seems to have been a rich Widow, who liv'd with her Son, The eleven hundred shekels of Silver, that were taken by stealth from thee, about which thou cursedst, i. e. adjur'd all thy Family to discover it, with a Curse on such as knew where it was, and conceal'd it, and spakest of in the foresaid manner even in my Hearing, so that I could not conceal it without rendring my self liable to the said Curse: Behold, I therefore confess that the Silver is with me, and that I took it from thee. And his Mother said, For this thy Confession of thy Fault, may the Curse I mention'd be so far from thee, that I pray heartily that Blessed be thou of the Lord, my Son. 3 And he restor'd the eleven hundred shekels of Silver to his Mother; but his Mother said, I had wholly dedicated the Silver unto the Lord, from my hand, i. e. from my own private Use, for thee my Son's Use, namely to make a Graven Image and a Molten Image, that so by means thereof thou mightest have some (q) Resemblance of God, whereby to worship him at Home, without the trouble of going upon all Occasions to the Tabernacle at Shiloh. Now therefore I will restore it unto thee for the said Use. 4 Yet he restor'd the Money unto his Mother, i. e. would not take it of her again; and his Mother took two hundred shekels of Silver, and gave them to the Founder, who made thereof a Graven Image, and a*

A N N O T A T.

(q) For from her saying that she had dedicated the Silver unto the LORD, it is evident she did not think of forsaking or casting off the Worship of the true God, tho' she did it in a wrong and idolatrous way, and so in effect cast him off; by casting off his true Worship. And the like appears as to her son Micah, from his saying v. 13. Now know I that the LORD will do me good, &c.

Molten

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Molten Image: and they were in the House of Micah, placed in some Room set apart for Religious Worship. 5 Thus the Man Micah had an House of God at his own Home, in imitation of that at Shiloh; and that their Service there perform'd might have the greater Resemblance to that at Shiloh, he made an Ephod, whereby may be denoted in short the other Vestments us'd by the Highpriest, and Teraphim probably instead of the Urim and Thummim: which Ephod and Teraphim he made with the rest of his Mother's Money, as is probable, which was not laid out about the Images: and he consecrated one of his Sons, who became his Priest. 6 In those days (r) there was no King or Supream Ruler, that had Power to correct such Abuses or Crimes in Israel, but consequently every Man did that which was right in his own Eyes, without controul or fear of being call'd to Account for what he did.

7 And there was a young Man, that came out of Beth-lehem, which is in the Tribe of Judah, being by his Mother of a Family of Judah, who was a Levite, and he sojourn'd there, i. e. liv'd there, not as an Inhabitant of Beth-lehem, but as a Stranger being entertain'd by his Mother's Friends. 8 And the Man departed out of the City, even from Beth-lehem-judah, having stay'd there so long with his Relations as he could in common Civility, or they were willing to entertain him, to sojourn where he could find a Place or Subsistence, whence it seems that the Provision made for the Levites was not duly paid in these times of Confusion, when every Man did as he list. And he came to mount Ephraim to the house of Micah, as he journey'd. 9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, (as v. 7.) and I go to sojourn where I may find a place. 10 And Micah said unto him, Dwell with me, and be unto me a Father and a Priest, i. e. I will make thee Director of my Family, at least in Religious matters, and Reverence thee as such, if thou wilt undertake to perform all the sacred Offices of a Priest in my Family: and I will give thee ten shekels of Silver by the year, and a Suit of Apparel or a double Suit, viz. a Winter and Summer, and thy Victuals. So the Levite went in, 11 namely the Levite was content to dwell with the Man upon the Terms propos'd; and as Micah reverenc'd him as a Father in respect of his Priesthood, so the young Man was unto him, i. e. Micah shew'd the same Affection to the young Man in other respects, as if he had been one of his Sons. 12 And Micah consecrated the Levite, and the young Man became his Priest, and was in the house of Micah. 13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my Priest, who he thought had more Right to the Office, and

II.
He hires a Levite, and makes him his Priest.

A N N O T A T.

(r) It is thought to have been between the Death of those Elders that outliv'd Joshua, and the first Oppression of Israel by Chusban.

so would be more acceptable to God than his own Son, whom he had afore (v. 5.) consecrated. Hence also it appears that Micah did not intend to forsake the Lord, whom he thought would do him good, but was so ignorant of the True Religion, or was so blinded with false Notions, that he was not sensible of his heinous Offences against the Divine Majesty, in making Idols and taking upon him to make his Son a Priest first; and then in drawing in a poor young Fellow into the same Idolatrous Worship, and making him, that was but a Levite, to be a Priest, of which Office he was not capable. So that no wonder that hereby Micah drew upon him a Curse rather than a Blessing, as follows.

III.
Danites come to
Micah's house &c.

Chap. XVIII. In those days, when that was done which is afore related Chap. 17. there was no King or Judge in Israel, as has been afore observ'd; so that such Enormities then are the less to be wonder'd at: And also these which follow, viz. in those days some of the Tribe of the Danites fought them an Inheritance to dwell in: for unto that day all their Inheritance had not fallen unto them, i. e. they had not got actual Possession thereof, among the Tribes of Israel; so that several of them wanted Room for to dwell in. 2 And the said Children of Dan that so wanted Room, sent of their Family five Men from their Coasts, Men of Valour, from Zorah, and from Eshtaol, to spy out the Land about Laish, and to search it, i. e. to enquire into the Condition of it and of the Inhabitants: And they said unto them, Go, search the Land: who when they came to mount Ephraim, to the house of Micah, they lodg'd there. 3 Namely when they were by or at the house of Micah, they knew the Voice of the young Man the Levite, having seen him and been acquainted with him afore: And probably thereupon he invited them to lodge there, this being a Freedom which it can't be well suppos'd but was allow'd him by Micah, who had such a Reverence and Affection for the Levite as is afore mention'd: and they turn'd in thither, i. e. into Micah's house, and lodg'd there, as v. 2. and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here? 4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his Priest. 5 And they said unto him, Ask Counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous: Whence it appears they were as ignorant or regardless of the true Religion, as the Levite and Micah, and so thought God would answer them there as well as at his own House or Tabernacle. 6 And the Priest, probably feigning he had receiv'd such an Answer from God, said unto them, Go in peace: before the Lord is your way wherein ye go, i. e. under his special Care and Providence is the Journey you take, and he will give you good Success.

IV.
Proceeding to
Laish, they return
and give their
Brethren an Ac-
count of the place.

7 Then the five Men departed the next morning, and came to Laish or Leshem; and saw the People that were therein, how they dwelt care-
less,

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less, after the manner of the Zidonians, *i. e.* had no more fear of any Enemy than the Zidonians, who were a powerful People and had a Strong City; and so they liv'd quiet and secure, and there was no Magistrate in the Land, that might put them to shame in any thing; so that they were under no One's Command, but did every one as he pleas'd: and they were far from the Zidonians, so far as that they could not come presently to their Assistance upon any sudden Invasion; and had no Business with any Man, *i. e.* had no Commerce, or rather were in no League or Confederacy of mutual Assistance (in case of Need or an Assault from an Enemy,) with any of their Neighbours: which laid them open to be a Prey to any resolute Invader. 8 And they came back unto their Brethren to Zorah and Eshtaol: and their Brethren said unto them, What say ye? 9 And they said, Our Advice is that ye arise, *i. e.* prepare forthwith, that we may go up against them: for we have seen the Land, and behold, it is very good: which their Brethren not seeming to believe, or not shewing themselves hereupon to be so ready to go, as they expected, they add, And are ye still? Be not thus slothful or backward to go as ye seem to be, and to enter to possess the Land, *i. e.* little more being to be done, than to march thither and take possession of the Country. 10 When ye go, ye shall come unto a People secure, and to a large Land, which ye shall quickly be Master of; for we know by what was told us at Micah's house, that God has given it into your hands: a Place where there is no want of any thing necessary for Life that is in the Earth, which was probably the reason why the Inhabitants did not trouble themselves with Commerce among their Neighbours.

11 And there went from thence of the Family of the Danites out of Zorah and out of Eshtaol, six hundred Men appointed with Weapons of War. 12 And they went up, and pitch'd by Kirjath-jearim in Judah: wherefore they call'd that place Mahaneh-dan, *i. e.* the Camp of Dan unto this day: behold, it is West of Kirjath-jearim. 13 And they pass'd thence unto mount Ephraim, and came unto the house of Micah. 14 Namely the five Men, that went to spy out the Country of Laish, had answer'd and said unto their Brethren, Do ye know that there is in this great house an Ephod, and Teraphim, and a graven Image, and a molten Image? now therefore consider what ye have to do, *i. e.* whether it may not be expedient to carry those Sacred things along with 'em, which they fancied would be an Assurance of the Divine Presence with 'em: and by means of which they thought the Levite had given them the Answer, v. 6. wherewith they seem, v. 10. to have acquainted their Brethren; and now to let 'em know that this was the House where the said Answer was obtain'd. 15 And they turn'd thitherward, and came to the house of the young Man the Levite, even unto the house of Micah, and saluted him, *i. e.* ask'd him how he did, and the like. 16 And the six

V.
A Body of the
Danites go to take
Laish, and in the
way take Micah's
Ephod, and Images,
and Priest, &c.

hundred Men appointed with their Weapons of War, which were of the Children of Dan, stood by the entring of the Gate, *whither the Levite together with the other five Men came to them.* 17 And the five Men that went to spy out the Land, went up again from the Gate, leaving the Levite there, and came in thither, *i. e. into Micah's house, that part of it where they knew the Images were,* and took the graven Image, and the Ephod, and the Teraphim, and the molten Image: and *the while* the Priest stood in the entring of the Gate, with the six hundred Men that were appointed with Weapons of War. 18 And these five Men *aforsaid* went into Micah's house, and fetch'd the carved Image, the Ephod, and the Teraphim, and the molten Image; and brought them to the rest of their Company at the entring of the Gate, *where the Priest also still was:* then said the Priest unto them, *when he saw the Images &c.* What do ye mean by this? 19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, *i. e. make no noise,* and go with us, and be to us a Father and a Priest: is it better for thee to be a Priest unto the House of one Man, or that thou be a Priest unto a Tribe even a Family in Israel? 20 And the Priest's heart was glad, *to think he should so much mend his Condition;* and he took the Ephod, and the Teraphim, and the graven Image, and went in the midst of the People, *that he might be the better guarded from any Assault, that might be made by Micah, to bring him and the Images &c. back: or else he went in the midst in Imitation of the Ark being so plac'd, when the People of Israel march'd.* 21 So they turn'd from the Gate and departed, and put the little Ones, and the Cattle, and the Carriage, *which they had brought along with 'em as being sure of Success,* before them, *both for Safety if any should pursue them, and also that they might march no faster than they were able to bear.*

VI.
They refuse to
restore them to Mi-
cah.

22 And when they were a good way from the house of Micah, *he having now miss'd the Levite and his Images, and acquainted his Neighbours with what was done, and desir'd their Assistance to recover them,* the Men that were in the houses near to Micah's house, were gather'd together, and accompanying Micah overtook the Children of Dan. 23 And they cry'd unto the Children of Dan, *desiring them to stop till they had spoken with 'em:* and they stop't and turn'd their Faces, and said unto Micah, What aileth thee, that thou comest with such a Company? 24 And he said, Ye have taken away my Gods, *i. e. the Symbols of the Divine Presence,* which I made, and the Priest, and ye are going away with 'em: and what have I more Valuable to lose or be depriv'd of? and therefore what is this, *i. e. is it not strange* that ye say unto me, What aileth thee? 25 And the Children of Dan *that were nearest,* said unto him, Let not thy Voice be heard among us, *i. e. be advis'd by us not to say a word more about the matter,* lest some that are angry or furious Fellows, hear thee and forthwith run upon thee, and thou lose thy Life, with

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with the Lives of thy Household. 26 And the Children of Dan went on their way: and when Micah saw that they were too strong for him, he turn'd and went back unto his House.

27 Thus they took the things which Micah had made, and the Priest which he had, and came unto Laish, unto a People that were at quiet and secure: and they smote them with the edge of the Sword, and burnt the City with fire. 28 And there was no Deliverer, *i. e. none of their Neighbours came to their Assistance, at least timely enough*; because it was far from Zidon, and they had no Business with any Man; and it was in the Valley that lieth by Beth-rehob: and they built a new City, and dwelt therein. 29 And they call'd the name of the City Dan, after the name of Dan their Father, who was born unto Israel, *that so it might be the better remember'd to what Tribe they belong'd, tho' they liv'd so far from the Rest of the said Tribe*: but the name of the City was Laish at the first. 30 And the Children of Dan set up the graven Image, and without doubt the molten one also, and made use of the Ephod and Tephim here, as had been done in Micah's house: and the Levite which they brought from Micah, whose name was Jonathan, the son of one Gerthom, the son of one Manasseh, he and his sons were successively Priests to that part of the Tribe of Dan which settled here, until the day of the Captivity of the Ark (s) by the Philistines, and carrying it out of the Land. 31 Namely they set them up Micah's graven Image, which he made, all the time that the House of God was in Shiloh, which was till the said Captivity of the Ark, and so during all the time of the Judges mention'd in this Book, who it seems had not Authority enough to reform such Idolatrous Worship in this Skirt of the Country; or if they did reform it during their Lives, these Danites quickly return'd to their former Idolatry after the Death of any such Judge.

VII.
They take Laish;
and call it Dan,
and set up the Images there.

S E C T I O N XLIII.

Containing an Account of an abominable Lewdness committed by the Benjamites of Gibeah, with what thereupon befel the Whole Tribe of Benjamin. Which Particulars take up the three remaining Chapters of this Book.

Chap. XIX. And it came to pass in those days spoken of in the two foregoing Chapters, viz. when there was no King in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a Concubine, *i. e. a real Wife, but of the secondary Sort, viz. which was taken without a Dowry, and had nothing to do with the Government*

I.
A Levite returning from Bethlehem with his Concubine, comes to Gibeah.

(s) 1 Sam 4. 11. &c. Psal. 78. 60, 61.

X 2

of

of the Family; and he took her out of Beth-lehem-judah. 2 And his Concubine play'd the Whore against him, and to escape the Punishment she was liable to for it, she went away from him unto her Father's house to Beth-lehem-judah, and was there four whole Months, or as the Original will bear, a year and four months. 3 And her Husband arose, his Anger being over and his Affection to her reviv'd, and went after her to speak friendly unto her, i. e. to assure her of his Pardon and Love, and to bring her again to his own Habitation, having to that end his Servant with him, and a couple of Asses: and being come to Beth-lehem-judah, and having found means to assure her, To what end he came after her, she was pleas'd therewith, and brought him into her Father's house, having first acquainted her Father of her Husband's coming after her out of Love, and to have her to his own Home again: and thereupon when the Father of the Damsel saw him, he rejoic'd to meet him. 4 And his Father in law, the Damsel's father, retain'd him, and he abode with him three days: so they did eat and drink, and lodged there. 5 And it came to pass on the fourth day, when they arose early in the morning that he rose up with Intention to depart: and the Damsel's Father said unto his Son in law, Comfort thine Heart with a morsel of Bread, i. e. Stay and eat somewhat first, and afterward go your way, if ye are resolv'd upon it. 6 And the Father got a good Entertainment ready, so that they sat down and did eat and drink both of them together, sitting a long time: for the Damsel's Father had said unto the Man while they were eating together, Be content, I pray thee, and tarry all night, and let thine heart be merry. 7 And when they had done eating, the Man rose up to depart, but his Father in law urg'd him still to tarry: therefore he lodg'd there again. 8 And he arose early in the morning on the fifth day to depart: and the Damsel's Father said, Comfort thine heart, I pray thee, i. e. Stay till after Dinner. And they tarried until afternoon, and they did eat both of them. 9 And when the Man rose up from Table to depart, he and his Concubine, and his Servant; his Father in law, the Damsel's father, said unto him, Behold, now the day draweth towards evening, the Father having prolong'd the Entertainment, I pray you, tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayst go home. 10 But the Man, supposing his Father would be as unwilling to let 'em go the next morning as afore, and considering that he had tarried long enough in Civility, would not tarry that night, but he rose up and departed, and came over against Jebus, (which is Jerusalem,) and there were with him two Asses saddled, his Concubine also was with him. 11 And when they were by Jebus, the day was far spent, and the Servant said unto his Master, Come, I pray thee, and let us turn in unto this City of the Jebusites, and lodge

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lodge in it. 12 And his Master said unto him, We will not turn aside hither into the City of a Stranger, that is not of the Children of Israel; whence it appears that the greater part of the Inhabitants were at this time Jebusites, so that the Israelites had now little or no power there: we will pass on to Gibeah, which is inhabited by the Benjamites. 13 And his Servant as it seems making some Objection against Gibeah, as having perhaps heard of the Lewdness of its Inhabitants, he said unto his Servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah, which we can do best. 14 And they pass'd on and went their way, and the Sun went down upon them when they were by Gibeah, which belongeth to Benjamin. 15 And they turn'd aside thither, to go in and to lodge in Gibeah, it not being safe to travel after Sun-set or in the night: and when he went into the Town, he sat him down in a Street of the City: for there was likely no publick Inn, and no Man else was there that took them into his house to lodge, for some time, either for want of common Humanity, or for fear of drawing Mischief on himself from his lewd Neighbours, as follows.

16 And behold, there came an old Man from his work out of the field at even, before it was quite dark, who was also of mount Ephraim, where the Levite dwelt; and he only sojourn'd in Gibeah, but the Men or proper Inhabitants of the place, besides the Levites, one of whose Cities this was, were Benjamites. 17 And when he had lift up his Eyes, he saw a wayfaring Man in the Street of the City, who look'd as if he was at a loss for Lodging. And the old Man said, Whither goest thou? and whence comest thou? 18 And he said unto him, We are passing from Beth-lehem-judah, toward the side of mount Ephraim, from thence am I: and I went to Beth-lehem-judah, but I am now going to the House of the Lord, i. e. the Tabernacle at Shiloh in mount Ephraim; and there is no Man here that receives me to house, i. e. offers to let us lodge to night in his house. 19 Yet there is both Straw and Provender for our Asses; and there is Bread and Wine also for me and for thy Handmaid, and for the young Man which is with thy servants: there is no want of any thing to us, but only Lodging; so that no one needs fear our being Chargeable to him. 20 And the old Man said, Peace be with thee, i. e. saluted him kindly as Friends then did: adding withal, Howsoever thou needst not speak of thy not wanting any thing, let all thy Wants ly upon me; only lodge not in the Street, i. e. I had rather supply thy Wants, than thou shouldst ly in the Street. 21 So he brought him into his House, and gave Provender unto the Asses: and they wash'd their Feet, as the Custom was in those Countries after travelling, and did eat and drink.

22 Now as they were making their hearts merry, behold, the Men of the City, certain Sons of (t) Belial, beset the House round about, and

(t) See Deut. 13. 13.

II.
An Ephraimite
there receives them
into his house.

III.
The Benjamites
beset the House,
and abuse the Con-
cubine to death.

beat

beat at the door, as if they would force their Entrance, which made the old Man that was Master of the house, go to ask them what they would have: and they spake to the Master of the house, the old Man, saying, Bring forth the Man that came into thy house, that we may know him, *i. e. commit Sodomy with him.* 23 And the Man, the Master of the house, went out unto them, and said unto them, Nay, my Brethren, nay, I pray you, do not so wickedly; seeing that this Man is come into my house, and so I am oblig'd by the laws of Hospitality to protect him all I can, do not this Folly, *i. e. great Sin.* 24 Behold, here is my Daughter a Maiden, and his Concubine, them I will bring out now, and of the two Evils rather do the least, *viz. humble, i. e. defile ye them,* and do with them what seemeth good unto you: but unto this Man do not so vile a thing. 25 But the Men would not hearken to him. And probably the Levite absolutely refus'd at first, either that the old Man's Daughter or his Concubine should be expos'd to their Lust; insomuch that they threaten'd to kill the Levite, as Chap. 20. 5. And the Levite still resolving that the old Man's Daughter should not be so abused by means of her Father's Civility to him, and yet seeing that he must in probability lose his own Life, or be abus'd himself by their unnatural Lust, or else submit his Concubine to their Lust; of the three said Evils he thought he had best choose the least: so the Man, *i. e. Levite* took his Concubine, and that probably with her own Consent too, rather than hazard both her Husband's and her own Life in obstinately opposing them to the utmost, and brought her forth unto them, who were brought to be content therewith, seeing they could not attain their other ends without Murder: and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go, lest the Light should discover who they were that had been guilty of such Villany. 26 Then came the Woman in the dawning of the day, and fell down Dead, by means of the Abuse she had had all night, at the door of the old Man's house, where her Lord, *i. e. Husband* was, till it was light, before it was found out that she was there, much less that she was dead. 27 And her Lord rose up in the morning, and open'd the doors of the House, and went out to go his way homeward or toward mount Ephraim, supposing that they which had her, would keep her, and that he must seek somewhere else for means to recover her: and behold, when the door was open'd, it appear'd that the Woman his Concubine was fallen down at the door of the House, and her hands were upon the threshold, her Body probably lying stretch'd out at length, as it is usual when any one falls down with weariness upon their faces in a deep Sleep. 28 And he, accordingly supposing her to be only in a deep Sleep, said unto her, Up, and let us be going: but none answer'd, *i. e. she answer'd not, tho' shook to awaken her: whereupon it was quickly perceiv'd that she was dead.* Then the Man thought it advisable

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to make no ado there, and so forthwith took her up upon an Ass, and the Man rose up, and gat him unto his place, *i. e.* home.

29 And when he was come into his House, he took a Knife, and laid hold on his Concubine, and divided her, according to her Bones, *i. e.* as the Joints would let her Body be divided, some of the pieces being therefore bigger, some lesser, into twelve pieces, and sent one of the said pieces of her into all, *i. e.* each of the twelve Coasts or Tribes of Israel, and consequently one into the Tribe of Benjamin it self, as hoping there would be some who would resent so foul a Fact: To which end doubtless he order'd each Messenger, that went with each piece, to relate How he and she had been abused. 30 And it was so, that all that saw it said, There was no such wicked Deed done nor seen or heard of among the Israelites, from the day that the Children of Israel came up out of the land of Egypt, unto this day: *insomuch that the People of Israel said one to another, This is so foul a Deed as ought not to be pass'd over only with expressing your Abhorrence; but ye ought to consider of it, and take advice one with another, What is to be done; and freely to speak your minds, How so heinous a Crime ought to be punish'd.*

IV.
The Levite gives notice of the Villanous Fact to all the Tribes.

Chap. XX. Then the Chief (as v. 2.) who were the Representatives of the rest of all the Children of Israel, except the Tribe of Benjamin and Men of Jabesh-gilead, went out from their Respective Countries, and the Congregation was gather'd together, with an unanimous Consent as if they had been but one Man, to punish the said villanous Crime in a due Exemplary manner, from Dan (u) even to Beersheba, with the land of Gilead, *i. e.* out of all the Tribes both on the East and West of Jordan, except as is before excepted, in order to go unto the Lord, *i. e.* the Tabernacle which was at Shiloh to consult the Lord, and to encamp together in Mizpeh, which was near Shiloh, and in the Confines of Judah and Benjamin, and so about the midst of the Land, and consequently a proper place for all to resort to. 2 And the Chief, *i. e.* Heads of their Tribes, and Rulers of Thousands, and of Hundreds, and of Fifties, and of Tens, of all the People, even of all the Tribes of Israel, presented themselves in the Assembly of the People of God, which said People besides their Chieftains were four hundred thousand Footmen that drew Sword. 3 Now the Children of Benjamin heard that the Children of Israel were gone up to Mizpeh, but would not take due notice of it, being at least most of them stupidly insensible of the Heinousness of the Sin committed among 'em.

V.
They assemble together to punish it.

Then said the Children of Israel to the Levite especially, and also to the old Man that entertain'd him, and the Levite's servant that was with

VI.
The Levite assures them again of the Truth of the Fact.

A N N O T A T.

(u) The City Dan mention'd Chap. 18. 29. was the utmost of all Israel to the North or North-east, as Beersheba was to the South or South-west. Hence this Expression is frequently us'd to denote the Length of the land of Israel.

bim

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him at the old Man's, both of which last were here also to give proof of the Fact, as appears from the next word being in the Plural, Tell ye us, how was this Wickedness? 4 And the Levite, the Husband of the Woman, that was slain, answer'd and said, I came into Gibeah; that belongs to Benjamin, I and my Concubine, to lodge. 5 And several of the Men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me; to prevent which I was constrain'd to deliver my Concubine to them; and my Concubine have they forced, that she is dead. 6 And therefore when I got home, I took my Concubine, and cut her in pieces, and sent her throughout all the Country of the Inheritance of Israel: for they have hereby committed such Lewdness and Folly, i. e. an enormous Sin in Israel, as I can't but think deserves to be publicly censur'd and punish'd by the Consent of the whole Nation to prevent the like again. 7 Behold, ye are all Children of Israel, give here your Advice and Counsel, In what manner such a villainous Crime ought to be punish'd.

VII.
On the Benja-
minites refusing to
deliver up the Cri-
minals to Justice,
it is resolv'd to
fight the Benja-
minites.

8 And the old Man and the Levite's servant giving in their Evidence, that the Case was so as the Levite had represented it, they were all satisfy'd as to the Truth of the matter of Fact; and also all agreed that it ought to be punish'd in an Exemplary manner: whereupon all the People arose as one Man, saying, We will not any of us go to his Tent, neither will we any of us turn into his House, till Justice be done on the said Criminals. 9 But now, this shall be the thing which we will do to Gibeah, we will go up by Lot against it, viz. to require (as v. 13.) the said Criminals to be deliver'd to Justice: 10 Namely we will take by Lot, as the most impartial way, ten Men of an hundred throughout all the Tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch, i. e. provide and bring Victual for the rest of the People, that they may have nothing else to do, when they come to Gibeah of Benjamin, but to punish the Criminals according to all the Folly that they have wrought in Israel. 11 So all the Men of Israel were gather'd against the City, knit together as one Man. 12 Namely the Tribes of Israel, before they march'd against Gibeah, had sent Men through all the Tribe of Benjamin, saying, What Wickedness is this that is done among you? 13 Now therefore deliver us the Men, the Children of Belial, which are in Gibeah, that we may put them to death, if ye your selves care not to do such Justice on Men of your own Tribe, and so we may, according to the Precept of the Law, put away the Guilt of the said Evil from Israel, by duly punishing it. 14 But the Children of Benjamin gather'd themselves together out of the other Cities in their Tribe unto Gibeah, to go out to battle against the Children of Israel. 15 And the Children of Benjamin were numbred at that time out of the Cities twenty and six thousand Men that drew Sword, beside the Inhabitants

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bitants of Gibeah, which were numbred seven hundred chosen Men.
 16 Among all this People there were seven hundred chosen Men left-handed, every one could sling Stones at an hair-breadth, and not miss.
 17 And the Men of Israel, beside Benjamin, were numbred four hundred thousand Men that drew Sword; all these were Men of War, *who persisted stedfast in their Resolution to see Justice done on the foresaid Criminals.*

18 And the Children of the other Tribes of Israel, understanding that the Benjamites (as v. 13.) would not hearken to them, viz. to deliver up the Criminals to Justice, hereupon arose, and resolv'd to fight the Benjamites that were assembled together in behalf of the said Criminals (as v. 14.) And for their Success herein they went up to the House of God at Shiloh near Mizpeh, and ask'd Counsel of God, and said, Which of us, i. e. of our Tribes shall go up first, i. e. lead the Van to the Battle against the Children of Benjamin? And the Lord said, Judah shall go up first. 19 And the Children of Israel rose up in the morning, and encamped against Gibeah. 20 And the Men of the other Tribes of Israel went out to Battle against Benjamin, *who having heard that the other Israelites were encamp'd against Gibeah, came to the Relief of it:* And the Men of Israel put themselves in array to fight against them at, i. e. near Gibeah. 21 And whilst the rest of the Israelites were fighting with the Benjamites, that came to the Relief of Gibeah, the Children of Benjamin that were in Gibeah, came forth out of Gibeah; and falling on the Rear of the other Israelites, destroy'd down to the ground of the Israelites that day, twenty and two thousand Men. 22 And the People the Men of Israel encourag'd themselves, not to be dishearten'd at one Disaster, but to renew the Fight, as knowing they had a good Cause; and not only so, but had the Direction of God to fight against the Benjamites, (as v. 18.) and hereupon they set their Battle again in array the second day, in the place where they put themselves in array the first day, thereby shewing that they were not so foolishly superstitious, as to imagin that the place whereon they afore engag'd, was unlucky. 23 Namely the Children of Israel, after their Defeat aforemention'd, had went up some of them unto the Tabernacle at Shiloh, and wept there before the Tabernacle of the Lord until Evening, and then again ask'd Counsel of the Lord, saying, Shall I go up again to Battle against the Children of Benjamin my Brother? And the Lord said, Go up against him. 24 And thereupon the Children of Israel came near against the Children of Benjamin the second day they fought. 25 And Benjamin went forth against them again, as v. 21. out of Gibeah the second day, and destroy'd down to the ground of the Children of Israel again, eighteen thousand Men; all these drew the Sword: God in his wonderful and over-ruling Wisdom seeing fit likely by the two foresaid Defeats, to punish the rest of the Israelites for their being

VIII.

The other Israelites are twice wounded in fight by the Benjamites.

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less concern'd to punish the Spiritual Adultery that was among them, (by their Idolatrous Worship in respect of the Images of Micah, which were afterward carried to Dan, as Chap. 17. 18. and likely follow'd in other places) than to punish Carnal Adultery, which had prov'd an Injury only to a Levite; whereas their foremention'd Spiritual Adultery was an Injury more immediately to God himself.

IX.
God assures the
other Israelites of
defeating the Ben-
jamites in their
next Engagement.

26 Then all the Children of Israel, even all the People or Men of War that were met together on this Occasion, went up to Shiloh, and came unto the House of God, and wept, and sat there on the bare ground, as was usual in great Sorrow, before the Tabernacle of the Lord, and fasted that day until Even, and offer'd Burnt-offerings, and Peace-offerings before the Lord, i. e. in the Court of the Tabernacle on the Altar for that purpose, which was before the Tabernacle: Namely they offer'd Burnt-offerings as Prayers for forgiveness of their Sins, which might hinder God from giving them Success hitherto, and Peace-offerings in acknowledgment of his Mercy in assuring them now of Victory on the next day, (as v. 28.) 27 Namely the Children of Israel had enquir'd of the Lord at Shiloh, before they offer'd at least the Peace-offerings mention'd v. 26. (for the Ark of the Covenant of God was there, viz. at Shiloh, which was not far from Mizpeh, nor yet from Gibeah, in those days: 28 And Phinehas the Son of Eleazar, the son of Aaron, stood before it as being the Highpriest in those days,) saying, Shall I yet again go out to Battle against the Children of Benjamin my brother, or shall I cease? And the Lord said, Go up: for having by the two foregoing Defeats sufficiently punish'd you for your less Concern at the Spiritual Adultery, which is practis'd by some of your Brethren, (as in the Paraphrase of v. 25) against Me my self, than at the Carnal Adultery committed against the Levite, To morrow I will deliver them, viz. the Benjamites into thy hand, for a Punishment of the Injury done to the Levite by the Men of Gibeah, and also of the other Benjamites, for taking their Parts, when they ought to have join'd with you in punishing those of Gibeah. And to the end of the other Israelites defeating the Benjamites the next day, it seems probable that God gave 'em Directions to ly in Wait, or lay an Ambuscade, about Gibeah, as they did as appears from what follows.

X.
Accordingly the
Benjamites are in
a manner all cut
off.

29 And the rest of Israel concern'd in this War against the Benjamites, having receiv'd the foresaid Assurance (v. 28.) of Victory over the Benjamites the next time they engag'd, and having also likely receiv'd from God by Phinehas' Direction to lay an Ambuscade; accordingly they set an Ambuscade or Liers in wait round about Gibeah before they engag'd the next or third time. 30 Namely the Children of Israel, having done what is related v. 26 — 28 went up against the Children of Benjamin on the third day, i. e. on the day that the third Battle was fought; and put themselves in array against Gibeah, as at the two other or former (v. 20 and

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22.) times. 31 And the Children of Benjamin *that were in Gibeah*, went out against the People, *i. e. the other Israelites*, and were drawn away a good distance from the City, *the other Israelites pretending to flee before them for that purpose, as v. 32.* and they began to smite of the People *or other Israelites*, and kill as at other, *i. e. the two former times*, in the Highways, of which one goeth up to the House of God at Shiloh, and the other to another Gibeah call'd Gibeah in the Field, *as this was Gibeah on the Hill*; and they slew about thirty Men of Israel. 32 And the Children of Benjamin said, They are smitten down before us as at the first. But the Children of Israel had said, Let us flee, and draw them from the City unto the Highways. 33 And all the party of the Men of Israel, *that were posted at the place to which they design'd to draw the Benjamites*, rose up out of their place *where afore they had lain hid*, and put themselves in array at Baal-tamar, *those that afore fled stopping now and joining the Party that newly appear'd*: And the Liers in wait of Israel behind the City, and so behind the Benjamites *that pursu'd those that pretended to flee, likewise* came forth out of their places, even out of the Meadows of Gibeah. 34 And there came against Gibeah *it self* ten thousand chosen Men out of all Israel, *who were likely no other than the Liers in wait, and assaulted the City, as v. 37.* while the others were engag'd at or near Baal-tamar. And the Battle was fore, the Benjamites fighting stoutly for a long time; but they knew not that evil was near them, *i. e. were not sensible that God had afore (v. 28.) assur'd the Israelites, that He would deliver the Benjamites into their hand at that time.* 35 And hereupon the sacred Pen-man says, that the Lord smote Benjamin before Israel: and the Children of Israel destroy'd of the Benjamites that day, twenty and five thousand, and an hundred Men; all these drew the Sword. 36 So the Children of Benjamin saw, *i. e. were made sensible at length*, that they were smitten, *i. e. so worsted as not to be able to stand any longer against the other Israelites.* Namely to give a more particular Account than afore of the whole Action, at first the Men of Israel gave place to, *i. e. pretended to flee before the Benjamites*, because they trusted unto the Liers in wait, which they had set beside Gibeah, *that upon their drawing the Benjamites from Gibeah thus by their pretended Flight, the Liers in wait or ambush would do as they were order'd.* 37 And the Liers in wait hasted, as soon as they saw the Benjamites drawn a good way from the City, and rush'd upon Gibeah; and the Liers in wait having enter'd the City, spread themselves in the several Streets thereof, and smote all they found in the City with the edge of the Sword. 28 Now there was aforehand agreed on an appointed Sign between the other Men of Israel and the Liers in wait, *viz. that when they had taken Gibeah, they should make a great Flame with smoke to rise up out of the City, i. e. set it on Fire.* 39 And when the Men of Israel

retir'd (as v. 36.) in the Battle, Benjamin began to smite and kill of the Men of Israel about thirty Persons; for they said, Surely they are smitten down before us, as in the first Battle. 40 But when the Flame began to arise up out of the City, with a pillar of smoke, *some of the Israelites seeing it, likely gave a shout, and began to turn about and face the Benjamites; whereupon the Benjamites look'd behind them, to see what it was they shouted at; and behold, the flame of the City ascended up to Heaven.* 41 And when *they saw their City on fire, and that the Men of Israel thus turn'd again, the Men of Benjamin were amaz'd: for they saw that evil was come upon them, they being beset both before and behind.* 42 Therefore they turn'd their Backs before the Men of Israel, unto the way of the Wilderness, *that being the only or best way left for them to escape; but the Battle overtook them, i.e. the other Israelites pursu'd them so close, as they could not escape but a few of them: And they, viz. the Liers in wait, which came out of the City Gibeah, when they had taken and set it on fire, likewise destroy'd them in the midst of them.* 43 Namely they enclos'd the Benjamites round about, and chased them, and trod them down with ease, *they making no Resistance, but only endeavouring to flee away, over against Gibeah toward the Sun-rising.* 44 And there fell of Benjamin eighteen thousand Men; all these were Men of valour. 45 And they *that remain'd* turn'd and fled toward another part of the Wilderness unto the rock of Rimmon; and they *that pursu'd after 'em, glean'd, i.e. pick'd up* of them as they were scatter'd up and down in the High-ways five thousand Men, *whom they slew; and pursu'd hard still after them that were left* unto Gidom, and slew two thousand Men of them. 46 So that all which fell that day of Benjamin, were twenty and five thousand Men that drew the Sword; all these were Men of valour. 47 But six hundred Men turn'd from the Israelites, and fled to the Wilderness unto the rock Rimmon, going *some nearer or more secret way, or being swifter of foot than the others, and abode in the rock Rimmon four months, this Rock or strong Hold being inaccessible by any number of Forces at a time, which made the Israelites not attack them there, but leave them.* 48 And the Men of Israel turn'd again from pursuing the foresaid Warriors of Benjamin, and fell upon the rest of the Children of Benjamin, viz. Husbandmen, Tradesmen, &c. and smote them with the edge of the Sword, as well the Men, Women and Children, of every City, as the Beast or Cattle, even all that came to their hand; for they had devoted to Destruction all that came not up to Mizpeh, when they were summon'd, as Chap. 21. 5. which none of the Benjamites did.

Feb xi. 25.
An Expedient
thought of to find
wives for those
that were left of
the Benjamites.

Also they set on fire all the Cities that they came to; which was as terrible an Execution, as if they had been gross Idolaters.
Chap. XXI. Now the Men of the other Tribes of Israel had sworn in Mizpeh, where they assembled Chap. 20. 1. and probably after the Benjamites

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jamites had refus'd to deliver up to Justice (as Chap. 20. 13.) those Men of Gibeah, that had been guilty of such heinous Wickedness; saying, There shall not any of us give his Daughter to any of the Tribe of Benjamin to Wife, that we may hereby testify our utter Detestation of the villanous Fact done to the Levite, and of the other Benjamites for abetting such a Fact, and that we look upon 'em no better than the seven Nations of the Canaanites, with whom God has forbid us to marry. 2 And the People, i. e. of the other Tribes that had fought against Benjamin, some days after their Fury was over, and they had coolly consider'd what they had done in the heat of War, were concern'd for the Destruction of so many of the Benjamites, and hereupon went up to the House of God at Shiloh, and abode there till Evening before the Tabernacle of God, fasting probably, and lift up their voices, and wept sore: 3 and said, O Lord God of Israel, why is this, i. e. we are deeply griev'd that this is come to pass in Israel, thro' our Imprudence and too great Fury, as well as the Wickedness of others, that there should be to day, i. e. at this time such a melancholy Prospect, as that one whole Tribe, viz. of Benjamin must shortly be lacking, i. e. quite extint in Israel, there being no just means left to repair the said Tribe; we having kill'd all the Women of the Tribe in our too great Fury, and having sworn that none of the other Tribes should marry their Daughters to them: so that the six hundred Benjamites that are left in the rock Rimmon, must continue unmarried, or be guilty of Sin in marrying Gentiles, as being against the Law, unless the Women became Proselytes, which could not be thought so many Women would quickly do. 4 And it came to pass on the morrow, that the People rose early, and built there an Altar (w) besides the usual One, that being not sufficient alone for the Multitude of Sacrifices that they intended now to offer, and so on the ordinary and extraordinary Altar they offer'd Burnt-offerings and Peace-offerings in Thanks to God for the late Victory vouchsaf'd them over the Benjamites, so as to punish in an Exemplary manner such Lewdness, as they had either been guilty of, or refus'd to punish themselves; and also to implore the Continuance of his Mercy, and particularly in directing them (as is probable,) How to keep their foresaid Oath, tho' rashly taken, and yet to find means for preserving the Tribe of Benjamin. 5 And the Children of Israel, having consulted about the matter, at length thought of the Expedient mention'd v. 8 — 11. And hereupon they said, Who is there, i. e. let Enquiry be made, Who there is among all the Tribes of Israel, that came not up with the Congregation unto the Lord, when Summons were made to that purpose? as Ch. 20. 1. For they had made a great Oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death. 6 Namely the Children of Israel repented them (as afore v. 3.) for Benjamin their

(w) As King Solomon did for the like reason 1 King. 8. 64.

Brother,

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Brother, and said, There is one Tribe cut off from Israel this day :
 7 How shall we do for Wives for them that remain, seeing we have
 sworn by the Lord, that we will not give them of our Daughters to
 wives? 8 Therefore they said, (*as afore v. 5.*) What one is there of the
 Tribes of Israel, that came not up to Mizpeh (x) to the Lord?

XII.
 The said Expedient is put in Execution.

And behold upon Enquiry made it appear'd, that there came None to the Camp from Jabesh-gilead, even to the Assembly mention'd (Chap. 20. 1, 2.) 9 For in order to make the said Enquiry the People were number'd, i. e. call'd over one by one, and an Account taken of what Tribe and Place each was: and behold, by this means it was certainly known, that there were none of the Inhabitants of Jabesh-gilead there, forasmuch as none were as yet return'd home that at first came. 10 And the Congregation sent thither twelve thousand Men of the valiantest among 'em, and commanded them, saying, Go and smite the Inhabitants of Jabesh-gilead with the edge of the Sword, with the Women and the Children. 11 Namely (y) this is the thing that ye shall do, Ye shall utterly destroy every Male, and not every Woman in general, but only every Woman that has lain with Man. 12 And they went and did as they were order'd, and found among the Inhabitants of Jabesh-gilead four hundred young Virgins, that had according to common repute known no Man by lying with any Male: and they brought them from Jabesh-gilead, which lay in the Half tribe of Manasseh East of Jordan, and so out of Canaan, unto the Camp to Shiloh, which is in the land of Canaan.

XIII.
 The few Benjamites that are left are assur'd of the Friendship of the other Israelites.

13 And the whole Congregation sent some to speak to the Children of Benjamin that were in the rock Rimmon, and to call peaceably unto them, i. e. to give them the publick Faith that they might come thence safely, and should be friendly receiv'd by the rest of Israel. 14 And the six hundred Men of Benjamin, who had sav'd themselves there, came again thence at that time; and they gave them Wives which they had sav'd alive of the Women of Jabesh-gilead: but yet so they suffic'd them not, there being six hundred Men of Benjamin left, and but four hundred Virgins of Jabesh-gilead. 15 Thus the People repented them for Benjamin, because that the Lord had made a Breach or great Diminution in the Tribes of Israel, God having approv'd of the other Israelites punishing the foresaid Crimes of the Benjamites, tho' they probably executed it with more severity than God directed them to use.

XIV.
 The other Expedient to procure wives for such of the Benjamites, as were not provided by the former Expedient.

16 Then the Elders of the Congregation said, How shall we do for Wives for the two hundred of them that remain yet unprovided for, seeing the

A N N O T A T.

(x) See Chap. 20. 1. (y) Hereby it seems that they had put under a Cherem, that is, had devoted All such as came not, to Destruction, them and thefts: Only the Virgins were now spar'd on account of the Publick Necessity, and perhaps not without God's special Dispensation.

Women

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Women are destroy'd out of Benjamin, and no more are to be found in the other Tribes for to give them, without breaking our Oath? 17 And they said, The Inheritance, which was given by Lot to the Tribe of Benjamin, must be still to them that be escap'd of Benjamin; nor hav' we Power to give it to any of the other Tribes without transgressing the Will of God, which is, that a Tribe be not destroy'd or extinct out of Israel. 18 Howbeit, we may not give them Wives of our Daughters: for the Children of Israel have sworn, saying, Cursed be he that giveth a Wife to Benjamin. 19 Then they, *i. e. some of the Assembly on further Deliberation* said, *i. e. propos'd the following Expedient*: Behold, there is shortly a Feast of the Lord, viz. the Feast of Tabernacles, as is probable, to be kept in Shiloh, that being the place where the House of the Lord now is, and where the said Feast as well as others are appointed by the Law to be kept yearly: And, as this Feast of Tabernacles is to be kept, not in the Town of Shiloh, but in the Fields adjoining, so it is usual to keep it in a place which is on the North side of Bethel, and on the East side of the Highway that goeth up from Bethel to Sechem, and on the South of Lebonah. 20 Therefore they commanded the Children of Benjamin, saying, When the said Feast is next kept, go and ly in wait in the Vineyards adjoining to the place which we have afore so particularly describ'd to you; 21 and see, and behold, if the Daughters of Shiloh, *i. e. when the Virgins of Shiloh and the adjacent places, or any other that shall come thither to celebrate the said Feast*, come out to dance in Dances, as they are wont to do at this Feast, and that at some distance from the place where the Booths are set up in which the said Feast is kept: so that being there by themselves, separated from the Men and others that are in the Booths, you will have the better Opportunity to do what we bid you: Then come ye out of the Vineyards, and catch you, viz. the two hundred that were yet unprovided with a Wife, every Man for his Wife one of the Daughters of Shiloh, and then go ye away with her, as fast as ye can, to your own Homes, even to the land of Benjamin. Thus the Elders (*v. 16.*) thought they kept their Oath aforementioned, because they did not give them Wives, but only suffer'd them to take themselves Wives, and to keep them. 22 And it shall be when their Fathers or their Brethren, *i. e. any of their Relations* come unto us, who appear hence to have been Men in Authority, to complain, that we will say unto them, Be favourable unto them for our sakes, *i. e. on the common Account of all the other Tribes of Israel, in which your selves are employ'd*: because we reserv'd not any Women of Benjamin, wherein our Fury was too great, so that there might be to each Man his Wife in respect of the Men that fell not in the War: And this ye may safely do without breaking the Oath we all took, for that ye did not give your Daughters unto them at this time for Wives, so as that you should become guilty of breaking the said Oath; but they were taken

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taken from you unwillingly. 23 And the Children of Benjamin did so, and took them Wives according to their number, of them that danc'd, whom they caught: and they went and return'd unto their Inheritance, and repair'd the Cities, and dwelt in them. 24 And the Children of Israel departed thence, viz. from Shiloh at that time, viz. after they had given the Benjamites the foregoing Directions, v. 20 — 22. every Man to his Tribe, and to his Family, namely they went out from thence every Man to his Inheritance. 25 Now that such things should be done, as are related from the beginning of Chap. 17. hitherto, is the less to be wonder'd at, because in those days there was no King in Israel: every Man did that which was right in his own Eyes.

THE

SYNOPSIS.

The Book
of
JUDGES
may be di-
stinguish'd
into three
general
Parts,
viz.

I. An *Introduction*, containing a general and short Account of what pass'd, From the *Death of Joshua*, To the *first Oppression* of the Israelites by *Chushan King of Mesopotamia*, Chap. I—III. 4.

II. The
History
of the
several
Judges,
viz.

1. *Othniel*, who deliver'd the *Eastern* Israelites from *Chushan*, III. 5—11.
2. *Ehud*, who deliver'd the same from the *Moabites*, III. 12—30.
3. *Shamgar*, who deliver'd *S.W.* Israel from the *Philistines*, III. ult.
4. *Deborah* and *Barak*, who deliver'd the *Northern* Israelites from *Jabin*, IV, V.
5. *Gideon*, who deliver'd *N. and E.* Israel from the *Midianites*, VI—VIII. *Abimelech* after *Gideon* his Father's Death is made *King* by the *Shechemites*; and how both he and they were destroy'd, IX.
6. *Tola*, who defended and judg'd *N. E.* Israel twenty three years, X. 1, 2.
7. *Jair*, who judg'd *N. E.* Israel twenty two years, X. 3—5.
8. *Jephthah*, who deliver'd *N. E.* Israel from the *Oppression* of the *Ammonites*, &c. X. 6—XII. 7.
9. *Ibzan*, who judg'd *N. E.* Israel seven years, XII. 8—10.
10. *Elon*, who judg'd them ten years, XII. 11, 12.
11. *Abdon*, who judg'd them eight years, XII. 13—ult.
12. *Sampson*, who began to deliver *S. W.* Israel from the *Philistines*, XIII—XVI.

III. An
Appendix or
Supplement,
viz.

1. Concerning the *Beginning of open Idolatry*, first in the House of *Micah*, and afterward in the City of *Dan* or *Laiish*, XVII, XVIII.
2. Concerning the *villanous Lewdness* of the *Benjamites* of *Gibeah* toward a *Levite* and his *Concubine*; and the *almost utter Destruction* of the said *Tribe* thereupon, XIX—XXI.

THE BOOK OF RUTH.

THE PREFACE.

I.
This Book written by Samuel the Prophet.

THIS Book is most probably thought to have been *written by the Prophet Samuel*, as was the Book of *Judges*, to which this is as it were a *Supplement*; What is contain'd herein, being transacted *in the days when the Judges ruled*, as Chap. I. 1.

II.
Why so call'd; and the Principal Design thereof.

It is call'd the *Book of Ruth*, only because it treats of such Particulars as *related to Ruth*, and especially to her *Marriage with Boaz*, one of the Ancestors of King *David*, and so of the *Son of David* Eminently so call'd, that is, of the *Messiah* or **CHRIST**. Accordingly the principal Design of this Book was to *Deliver down to Posterity* an Account of the *Genealogy of David*, and so of **CHRIST**; that thereby it might appear, that **CHRIST** was descended of *Judah*, according to that remarkable Prophecy of the Patriarch *Jacob*, Gen. 49. 10. and also of *David*, according to many other Prophecies in the following Ages.

THE

THE BOOK

OF, *i.e.* concerning

RUTH.

PARAPHRASE.

SECTION I.

Containing an Account of Naomi, From her going with her Husband Elimelech into Moab, To her Return thence with her Daughter in law Ruth into the Land of Israel. Which takes up Chap. I.

Chap. I. **N**OW it came to pass in the days when the (a) Judges ruled, that there was a Famine in the Land; and a certain Man of Beth-lehem-judah went to sojourn in the Country of Moab, *where there was Plenty*, he and his Wife, and his two Sons, *which made up all his Family*. 2 And the name of the Man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah, *which last is added probably because there was another Ephraim besides the said Beth-lehem, which was otherwise so call'd*: And they came into the Country of Moab, and continu'd there for some time, *it being lawful for the Israelites so to do in a publick Calamity, or some great private Necessity*.

3 And Elimelech Naomi's husband dy'd, and she was left, and her two Sons. 4 And they took them Wives of the Women (b) of Moab: the

I.
Naomi with her
Husband and Sons
go's into the Land
of Moab.

II.
Her Husband and
Sons dy there.

ANNOTAT.

(a) It is not agreed, In *what Judges* days this happen'd; Archbishop *Usher* supposes it to have been in the days of *Ehud* or *Shamgar*, to which *Monf. du Pin* likewise agrees. Bp *Patrick* inclined to think it was rather in the days of *Gideon*. It being not very material, I shall say no more of the matter.

(b) It is likewise controverted, whether *Mahlon* and *Chilion* did *ill* or *not* in taking these Wives; forasmuch as it is *not evident*, whether they became *Prose-lytes* to the Jewish Religion or not, before their Husbands married 'em. If they did, then *nothing Unlawful* was done in marrying them: if they did *not*, then *Mahlon* and *Chilion* did what was *Unlawful* in marrying them.

name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. 5 And Mahlon and Chilion dy'd also both of them; so the Woman, *viz. Naomi* was *thus* left of her two sons, and her husband.

III. *Naomi sets forth to return to the Land of Judah, with her two Daughters in law.* 6 Then she arose, *i. e. prepar'd* with her Daughters in law, that she might return from the Country of Moab *into the land of Israel*: for she had heard in the Country of Moab, how that the Lord had visited, *i. e. shew'd Mercy* to his People Israel in putting an end to the foremention'd Famine, by giving them plenty of Bread. 7 Wherefore she went forth out of the place where she was, and her two Daughters in law with her, *out of the Affection they had for her*: and they went on their way with Naomi, *who went to return into the land of Judah whence she came*. 8 And when they were come probably to the borders of Moab, Naomi said unto her two Daughters in law, Go, return each to her Mother's house: the Lord deal kindly with you, as ye have dealt *like good Wives* with the Dead, *i. e. their dead Husbands*, and *like good Daughters* with me. 9 The Lord grant you that you may find rest, each of you in the house of her Husband, *i. e. may meet with other good Husbands, and live happily with them*: Then she kissed them; and they lift up their voice and wept. 10 And they said unto her, Surely we will return with thee, *i. e. accompany thee in thy Return* unto thy People. 11 And Naomi said, Turn again, my Daughters: why will ye go with me? are there yet any more Sons in my Womb, that they may be your Husbands? 12 Turn again, my Daughters, go your way, for I am too old to have an Husband: if I should say, I have hope, if I should have an Husband also to night, and should also bear Sons: 13 Would it not be unreasonable for ye to tarry for them till they were grown old enough to marry you? Would it not be unreasonable for ye to stay for them so long from having Husbands? Nay, my Daughters, it would be unreasonable; and also it is further so for you to come along with me into my Country, for it grieves me much for your sakes, that the hand of the Lord is gone out against me, *i. e. that God has reduc'd me to such mean Circumstances, that I can do nothing for you*. 14 And they lift up their voice, and wept again: and Orpah kissed her Mother in law and left her, but Ruth clave unto her, *i. e. would not leave her*. 15 And she said, Behold, thy Sister in law is gone back unto her People, and unto her Gods, *whence it seems probable that Orpah was not made a Profelyte to the Jewish Religion, nor Ruth, before they married, and consequently that Naomi's sons did ill in marrying of 'em, which might occasion God to shorten their days by way of Punishment*: Return thou after thy Sister in law, for *tho' thy Affection to me makes thee willing to be with me, yet thou canst not dwell among my People, but thou must worship the God of my People as he has commanded, and so only Him*. 16 And Ruth said, Intreat me not to leave thee,

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thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy People shall be my People, and thy God my God: 17 Where thou diest, will I dy, and there will I be buried: the Lord do so to me, and more also, if any thing but Death part thee and me. 18 And when she, *i. e.* Naomi saw that she, *viz.* Ruth was stedfastly minded to go with her, and to become a Jewish Profelyte, then she left speaking unto her.

19 So they two went until they came to Beth-lehem, *which shews the meaness of their Condition, inasmuch as they had no Servant to wait on them, or Ass to carry them.* And it came to pass, when they were come to Beth-lehem, that all the City was mov'd about them, *i. e.* when it was reported that Naomi was come, the People ran to see her, and tho' they rejoyc'd thereat, yet she was so alter'd, that they said, Is this Naomi? being scarce able to believe it was she, she being much alter'd. 20 And she said unto them, Call me not Naomi any longer, that name signifying One of a comely Presence or beautiful Aspect, and so not now suitable for me; but call me Mara, which signifies Bitter, and is a proper Name for me now; for the Almighty hath dealt very bitterly with me. 21 I went out full, *i. e.* with an Husband and two Sons, and enough to support us, and the Lord has brought me home again empty, my Husband and Sons being Dead, and All that we took with us spent: Why then call ye me Naomi, seeing the Lord hath testify'd his Displeasure against me, namely the Almighty hath afflicted me? To which his Afflictions I humbly submit. 22 So Naomi return'd, and Ruth the Moabitess her Daughter in law with her, which return'd out of the Country of Moab: and they came to Beth-lehem in the beginning of Barley-harvest, and so about the time of the Passover that year.

IV.
She comes to Beth-lehem with her Daughter in law Ruth.

SECTION II.

Wherein is contain'd an Account of What pass'd between Boaz and Ruth, till he married her. Which takes up Chap. II. 1 — IV. 12.

Chap. II. And Naomi had a Kinsman of her Husband, a mighty Man of Wealth, of the Family of Elimelech; and his name was Boaz. 2 And Ruth the Moabitess said unto Naomi, Let me now go to the Field, and glean ears of Corn after him, in whose sight I shall find Grace, *i. e.* who shall be so kind as to do me the favour to permit me to glean: Whence it appears, that either she did not know, that poor Strangers as well as Israelites had a Right to glean, or else out of her great Modesty she would not challenge her Right, but look on it as a Favour. And she said unto her, Go, my Daughter. 3 And she went, and came, and glean'd in the Field:

I.
Ruth gleaneth in the Field of Boaz.

name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. 5 And Mahlon and Chilion dy'd also both of them; so the Woman, viz. Naomi was thus left of her two sons, and her husband.

III.
Naomi sets forth
to return to the
Land of Judah,
with her two
Daughters in law.

6 Then she arose, i. e. prepar'd with her Daughters in law, that she might return from the Country of Moab into the land of Israel: for she had heard in the Country of Moab, how that the Lord had visited, i. e. shew'd Mercy to his People Israel in putting an end to the foremention'd Famine, by giving them plenty of Bread. 7 Wherefore she went forth out of the place where she was, and her two Daughters in law with her, out of the Affection they had for her: and they went on their way with Naomi, who went to return into the land of Judah whence she came. 8 And when they were come probably to the borders of Moab, Naomi said unto her two Daughters in law, Go, return each to her Mother's house: the Lord deal kindly with you, as ye have dealt like good Wives with the Dead, i. e. their dead Husbands, and like good Daughters with me. 9 The Lord grant you that you may find rest, each of you in the house of her Husband, i. e. may meet with other good Husbands, and live happily with them: Then she kissed them; and they lift up their voice and wept. 10 And they said unto her, Surely we will return with thee, i. e. accompany thee in thy Return unto thy People. 11 And Naomi said, Turn again, my Daughters: why will ye go with me? are there yet any more Sons in my Womb, that they may be your Husbands? 12 Turn again, my Daughters, go your way, for I am too old to have an Husband: if I should say, I have hope, if I should have an Husband also to night, and should also bear Sons: 13 Would it not be unreasonable for ye to tarry for them till they were grown old enough to marry you? Would it not be unreasonable for ye to stay for them so long from having Husbands? Nay, my Daughters, it would be unreasonable; and also it is further so for you to come along with me into my Country, for it grieves me much for your sakes, that the hand of the Lord is gone out against me, i. e. that God has reduc'd me to such mean Circumstances, that I can do nothing for you. 14 And they lift up their voice, and wept again: and Orpah kissed her Mother in law and left her, but Ruth clave unto her, i. e. would not leave her. 15 And she said, Behold, thy Sister in law is gone back unto her People, and unto her Gods, whence it seems probable that Orpah was not made a Proselyte to the Jewish Religion, nor Ruth, before they married, and consequently that Naomi's sons did ill in marrying of 'em, which might occasion God to shorten their days by way of Punishment: Return thou after thy Sister in law, for tho' thy Affection to me makes thee willing to be with me, yet thou canst not dwell among my People, but thou must worship the God of my People as he has commanded, and so only Him. 16 And Ruth said, Intreat me not to leave thee,

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thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy People shall be my People, and thy God my God: 17 Where thou diest, will I dy, and there will I be buried: the Lord do so to me, and more also, if any thing but Death part thee and me. 18 And when she, *i. e.* Naomi saw that she, *viz.* Ruth was stedfastly minded to go with her, and to become a Jewish Profelyte, then she left speaking unto her.

19 So they two went until they came to Beth-lehem, which shews the meaness of their Condition, inasmuch as they had no Servant to wait on them, or Ases to carry them. And it came to pass, when they were come to Beth-lehem, that all the City was mov'd about them, *i. e.* when it was reported that Naomi was come, the People ran to see her, and tho' they rejoyc'd thereat, yet she was so alter'd, that they said, Is this Naomi? being scarce able to believe it was she, she being much alter'd. 20 And she said unto them, Call me not Naomi any longer, that name signifying One of a comely Presence or beautiful Aspect, and so not now suitable for me; but call me Mara, which signifies Bitter, and is a proper Name for me now; for the Almighty hath dealt very bitterly with me. 21 I went out full, *i. e.* with an Husband and two Sons, and enough to support us, and the Lord has brought me home again empty, my Husband and Sons being Dead, and All that we took with us spent: Why then call ye me Naomi, seeing the Lord hath testify'd his Displeasure against me, namely the Almighty hath afflicted me? To which his Afflictions I humbly submit. 22 So Naomi return'd, and Ruth the Moabites her Daughter in law with her, which return'd out of the Country of Moab: and they came to Beth-lehem in the beginning of Barley-harvest, and so about the time of the Passover that year.

IV.
She comes to
Beth-lehem with
her Daughter in
law Ruth.

SECTION II.

Wherein is contain'd an Account of What pass'd between Boaz and Ruth, till he married her. Which takes up Chap. II. 1 — IV. 12.

Chap. II. And Naomi had a Kinsman of her Husband, a mighty Man of Wealth, of the Family of Elimelech; and his name was Boaz. 2 And Ruth the Moabites said unto Naomi, Let me now go to the Field, and glean ears of Corn after him, in whose sight I shall find Grace, *i. e.* who shall be so kind as to do me the favour to permit me to glean: Whence it appears, that either she did not know, that poor Strangers as well as Israelites had a Right to glean, or else out of her great Modesty she would not challenge her Right, but look on it as a Favour. And she said unto her, Go, my Daughter. 3 And she went, and came, and glean'd in the

I.
Ruth gleanes in
the Field of
Boaz.

Field:

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Field after the Reapers: and her hap, *by the special Direction of God's good Providence*, was to light on a part of the Field belonging unto Boaz, who was of the Kindred of Elimelech.

II.
Boaz takes notice
of her, and shews
her great Kind-
ness.

4 And behold, Boaz came from Beth-lehem, and said unto the Reapers, The Lord be with you: and they answer'd him, The Lord bless thee.

5 Then said Boaz unto his Servant that was set over the Reapers, *to order them what they were to reap, and to see that they did their Work well and the like*, Whose Damsel is this? *whence it appears that Boaz had not seen her afore, or not taken so much notice of her as to know her again.*

6 And the Servant that was set over the Reapers, answer'd and said, It is the Moabitish Damsel that came back with Naomi out of the Country of Moab. 7 And she said, I pray you, let me glean, and gather after the Reapers among the Sheaves: *so she came, and has been so diligent, that she has continu'd even from the morning until now, which was probably about Noon or Dinner-time, that being weary she went and tarried a little in the House or Tent pitch'd in the Field for to rest her self, or to eat something.*

8 Then said Boaz unto Ruth, Hearst thou not my daughter? *i. e. mind what I say to thee*: Go not to glean in another Field, neither go from hence, but abide here fast by my Maidens, *who (as v. 9.) reap'd as well as Men.* 9 Let thine eyes be on the Field that they do reap, and go thou after them: have I not charg'd the young Men, that they shall not touch thee, *viz. to give thee any Hindrance, or offer thee any Incivility?* And when thou art athirst, go unto the Vessels, and drink of that which the young Men *my Servants* have drawn and brought into the Field for themselves. 10 Then, *in acknowledgement of his Kindness*, she fell on her face, and bow'd her self to the ground, and said unto him, Why have I found Grace, *i. e. I am surpris'd that I should find such Favour* in thy eyes, that thou shouldst take *such Knowledge, i. e. Notice* of me, seeing I am a Stranger?

11 And Boaz answer'd and said unto her, It hath fully been shew'd me, all that thou hast done unto thy Mother in law since the death of thy Husband: and how thou hast left thy Father and thy Mother, and the land of thy Nativity, and art come unto a People which thou knewest not heretofore, and art become a true Profelyte to our holy Religion: *for this reason I have a great Kindness for thee; and desire* 12 *that the Lord would recompence thy work, i. e. what thou hast done, and a full Reward be given thee of the Lord God of Israel; under whose Wings, i. e. Providence thou art come to trust for Protection, as young Fowls or Birds do under the Wings of their Dams.* 13 Then she said, Let me continue to find favour in thy sight, my Lord, for that thou hast comforted me, even for that thou hast spoken friendly unto thine Handmaid, tho' I be not like unto one of thine Handmaidens, *as being a Stranger and of a Country under an ill Character among them.* 14 And Boaz said unto her at the next Meal or Eating time,

which

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which was probably about six in the Afternoon, Come thou hither, and eat of the Bread, *i. e.* Provision for my own Servants, and dip thy morsel, *i. e.* what thou eatest in the Vinegar, which was an usual Sauce in those hot Countries, being esteem'd Cooling. And she sat beside the Reapers, *i. e.* with the Maids that reap'd: and he, *viz.* Boaz took particular Care of her, and reach'd her parch'd Corn, an usual and no mean Food esteem'd in those Countries; and she did eat, and was sufficed, and left. 15 And when she was risen up to glean, Boaz commanded his young Men, saying, Let her glean even among the sheaves, and reproach her not, *i. e.* find no fault with her for so doing: 16 And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not. 17 So she glean'd in the field until Even, and beat out that she had glean'd, as was it seems then usual, and not to carry the ears home: and it was about an Ephah, *i. e.* a Bushel or single Strike of Barley.

18 And she took it up, and went into the City: and her Mother in law saw what she had glean'd, and wonder'd she had glean'd so much: and she, *viz.* Ruth brought forth out of her lap or the like, and gave to her Mother that she left (*v. 14.*) and had reserv'd to this end, after she was sufficed. 19 And her Mother in law, perceiving hereby that Somebody had been very kind to her, said unto her, Where hast thou glean'd to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shew'd her Mother in law with whom she had wrought, and said, The Man's name with whom I wrought to day, is Boaz. 20 And Naomi said unto her Daughter in law, Blessed be he of the Lord, who hath not left of his Kindness to the Living, *viz.* thee and therein me, and to the Dead, *viz.* my Husband and thine. And Naomi said unto her, The Man is near of kin unto us, one of our next Kinsmen, *viz.* one of them to whom of Right it belong'd to redeem the Land, and raise up the Name of his dead Brother by marrying his Widow. 21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young People, until they have ended all my Harvest. 22 And Naomi said unto Ruth her Daughter in law, It is good or advisable therefore, my Daughter, that thou go out with his Maidens, that they meet thee not in any other Field; forasmuch as thou art not like to meet with such Favour any where else; and besides it will look like a distrust or slight of Boaz's Kindness. 23 So she kept fast by the Maidens of Boaz to glean, unto the end of Barley-harvest, and of Wheat-harvest; and dwelt with her Mother in law, not gadding Abroad, but keeping her Mother company at Home.

Chap. III. Then Naomi her Mother in law said unto her, My Daughter, shall I not seek rest for thee, that it may be well with thee? *i. e.* I will endeavour to procure thee a Settlement in an House of thy Own, by

III.
Ruth tells her
Mother of Boaz's
Kindness.

IV.
Naomi's Direction to Ruth, in
order to have Seed
rais'd up to her
dead Husband.

providing

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providing thee a good Husband, that so thou mayst live more Comfortably than thou canst with me. 2 And now is not, *i. e.* thou knowest I have told thee that Boaz is of our Kindred, with whose Maidens thou wast? Behold, he winnoweth Barley to night in the Evening, when the heat of the Day was over and cool Breezes began to rise, in the Threshing floor. 3 Wash thy self therefore, as was usual and necessary in those hot Countries for Cleanliness, and anoint thee, and put thy Raiment or best Cloaths upon thee, and get thee down to the floor: but make not thy self known unto the Man, *i. e.* Boaz, until he shall have done eating and drinking, it being usual to make Feasts or great Provision at such times for the Labourers. 4 And it shall be when he lieth down, that thou shalt mark the place where he shall ly, and thou shalt go in, and uncover his Feet, and lay thee down at his Feet as an humble Suppliant: and he will tell thee what thou shalt do further, when he knows who thou art, and why thou hast done so. 5 And she putting great Confidence in her Mother's Prudence and Piety, and trusting God would give success to her Design, as being no other than what was agreeable to his Law, said unto her, All that thou sayst unto me, I will do.

V.
Boaz promises to
do the part of a
near Kinsman.

6 And she went down unto the Floor, and did according to all that her Mother in law bad her. 7 And when Boaz had eaten and drunk, and his heart was merry, not by any sinful Excess, he went to ly down at the end of the heap of Corn, the way of living in those times being so plain, that the most wealthy Persons look'd after their own Concerns, both in the Field and at Home. Which made Boaz not go to his House, but ly in the Threshing-floor, the better to preserve his Corn from Thieves, till it should be all done and carried home. And she came softly when he was asleep, and uncover'd his feet, and laid her down. 8 And it came to pass at midnight, that the Man awaking, (whence it appears he was not drunk when he lay down to sleep) and perceiving some Body at his feet, was afraid or troubled as not knowing what to make of it, and turn'd himself to feel who or what it was: And behold, he perceiv'd by her Cloaths or Voice, that a Woman lay at his feet. 9 And he said, Who art thou? And she answer'd, I am Ruth thine handmaid: spread therefore thy Skirt over thine handmaid, *i. e.* perform unto me that Matrimonial Duty which is incumbent on thee, for thou art a near Kinsman. 10 And perceiving hereby her Intentions, not to be any ways immodest, but such as were agreeable to the Law in her Case, he was so far from being angry with her, that on the contrary he said, Blessed be thou of the Lord, my Daughter: for thou hast shew'd more Kindness to thy Mother and Husband in the latter End, *i. e.* in this last Instance in desiring to preserve the Name and Family of thy Husband according to the Law, than at the Beginning, *i. e.* by all that thou hast done afore; in as much as thou follow'dst not young Men, whether poor or Rich, only to satisfy thy Lust,
but

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but desirest an Husband to preserve the Memory of thy former dead one. 11 And now, my Daughter, fear not, I will do to thee all that thou requirest, *i.e. take thee to be my Wife, as requir'd by the Law*: for all the City of my People doth know, that thou art a virtuous Woman. 12 And now it is true, that I am thy near Kinsman: howbeit there is a Kinsman nearer than I, *who therefore must be first ask'd, Whether he will not do the part of a Kinsman to thee requir'd by the Law*. 13 Wherefore tarry this night only, and it shall be in the morning, that if he will perform unto thee the part of a Kinsman, well, let him do the Kinsman's part; but if he will not do the part of a Kinsman to thee, *as Naomi probably knew by his Disposition, that he would not be willing to do, and therefore thought it in vain to make application to him*; then will I do the part of a Kinsman to thee, as the Lord liveth: *wherefore* ly down and take thy rest till the morning.

14 And she lay at his Feet until the morning: and she rose up before ^{VI. Ruth tells Naomi what Boaz had promis'd.} it was so light that one could know another. And he said unto her, Let it not be known by thy means to any other, that a Woman came into the Floor and lay here all night, *this being requisite to give no ground for any scandalous Report*. 15 Also he said, Bring the Vail or Apron that thou hast upon thee, and hold it. And when she held it, he measur'd six Measures of Barley, and laid it on her, *that she might carry it home as a token of his Affection to her and her Mother*. And she, and likewise he, but probably not together, went into the City. 16 And when she came to her Mother in law, she said, Who art thou, my Daughter? *it being so dark yet that she could not well discern her*. And she told her all that the Man had done to her. 17 And she said, These six measures of Barley gave he me; for he said to me, Go not empty, *i.e. without some token of my Affection to thy Mother in law*. 18 Then said she, Sit still, *i.e. trouble thy self no further* my Daughter, until thou know how the matter will fall, *i.e. what the Issue or Event will be*: for the Man will not be in rest, until he have finish'd the thing this day, *which he promis'd v. 13. he being a Man of his Word, as being a good pious Man*.

Chap. IV. Then went Boaz up to the Gate of Beth-lehem, ^{Feb. VII. 26.} where the Elders or Judges of the City were wont to sit, and where was generally ^{What pass'd between Boaz and the other Kinsman of Ruth.} a Concourse of People, and sat him down there: and behold, the Kinsman of whom Boaz spake, Chap. 3. 12. came by; unto whom he said, Ho, such a one, turn aside, *i.e. come hither and sit down here, to hear somewhat I have to say unto thee*. And he turn'd aside, and sat down. 2 And he, *i.e. Boaz* took ten Men of the Elders of the City, and said, Sit ye down here, *to be Witnesses of what passes between me and this other Kinsman of Ruth*. And they sat down. 3 And he said unto the other Kinsman, Naomi that is come again out of the Country of Moab, selleth a parcel of Land, which was our Brother, *i.e. Kinsman* Elimelech's,

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lech's, *being constrain'd so to do by her necessitous or mean Condition.*
 4 And I thought good to advertise thee of it, saying, Buy it before the Inhabitants, even before the Elders of my People, *that so the Purchase may be legally made.* If thou wilt redeem it; redeem it; but if thou wilt not redeem it, then tell me, that I may know *thy Mind:* for there is none other Kinsman remaining of *that Family* to redeem it besides thee and me, and I am not to redeem it according to the Law, but after thee, *i.e. till thou hast refused to do it.* And he said, I will redeem it. 5 Then said Boaz, What day thou buyest the Field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, *who has an Interest in it also, as being the Wife of the Dead, viz. of Mahlon one of Elimelech's Sons, and withal thou must take Ruth to be thy Wife, in order to raise up the Name of the Dead upon his Inheritance: which last Particular Boaz had prudently afore (v. 4.) conceal'd, till the other had consented to redeem the Land.* 6 And the other Kinsman, *when he heard this last Particular concerning Ruth,* said, I cannot redeem it for my self, *since I must take Ruth withal, and may have many Children by her, lest I mar or worst my own Inheritance, by marrying Ruth with such a small parcel of Land: wherefore* redeem thou the said Land, *tho' it be my Right before thine to do it, since thou mayst Lawfully do it with my Consent for to so redeem it for thy self, for that I cannot redeem it without hurting my own Inheritance.* 7 Now this was the manner, *that had obtain'd, not by Law as appears, but rather only by Custom,* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things, *i.e. to make all such Bargains valid, viz. A Man pluck'd off his Shoe, and gave it to his Neighbour: and this was a Testimony in Israel of his transferring his Right to the other, to whom he gave his Shoe.* 8 Therefore the Kinsman said unto Boaz, Buy it for thee according to the *accustom'd manner.* So he drew off his Shoe, and gave it to Boaz, *in token that he parted with all his Right to him.* 9 And Boaz said unto the Elders, and unto all the People, Ye are Witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. 10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my Wife, to raise up the name of the Dead upon his Inheritance, *i.e. that the Land he bought might still be call'd by the name of Mahlon, whose Wife, viz. Ruth, Boaz now marry'd; that the name of the said Dead Mahlon be not cut off from or forgot among his Brethren, and from the Gate of his Place, i.e. from among the Bethlemites in particular.* 11 And all the People that were in the Gate, and the Elders said, We are Witnesses: The Lord make the Woman that is *thus* come into thy House, *i.e. thus become thy Wife,* like Rachel, and like Leah, which two did build the House of Israel, *i.e. from which two, either by themselves or their Handmaids did spring all the Tribes*

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Tribes of Israel; and do thou worthily in Ephratah, and be famous in Beth-lehem. 12 And let thy House be like the house of Pharez, (whom Tamar bare unto Judah) of the Seed which the Lord shall give thee of this young Woman: Where it is observable, that as Boaz and all the Bethlemites were descended from Pharez, so the Family of Pharez was very Illustrious; so that they could not have wish'd a greater Blessing to Boaz, than that his Issue should be as Noble as that of Pharez had been. Which accordingly came to pass in David and his Royal Progeny; and most eminently in the Messiah.

S E C T I O N III.

Containing an Account of the Birth of Obed, the Son of Boaz by Ruth; and from whom descended King David. Ch. IV. 13--ult.

13 So Boaz took Ruth to his House with the usual Solemnity, and she was his Wife: and when he went in unto her, the Lord gave her Conception, and she bare a Son. 14 And the Women said unto Naomi, after Ruth was deliver'd of a Son, Blessed be the Lord which hath not left thee this day without such a Kinsman as Boaz, and his Name shall be famous in Israel on account of his marrying Ruth, and the Posterity that shall spring from them, viz. David and his Royal Family, and especially the Messiah. 15 And hereby he, viz. Boaz shall be unto thee as a Restorer of thy Life, i. e. so great a Comfort to thee, as to make thee in some sort young again, and a Nourisher of thy old Age: for thy Daughter in law which loves thee, and which by this Marriage is better to thee than seven Sons of thy Own could have been, has born him, viz. a Son to Boaz. 16 And Naomi took the Child after Ruth had wean'd it, and laid it in her Bosom, and became Nurse unto it. 17 And tho' the Name of the Child was regularly according to the Law, Mahlon, which was the name of Ruth's first Husband, yet the Women her Neighbours gave it another name (as is probable) besides the former, as an Omen or Presage of the great Comfort he would prove to Naomi, saying, There is a Grandson born to Naomi, who, as our Minds bode, will prove very Serviceable or a great Comfort to her; and hereupon they call'd his name Obed, which signifies Serviceable; which by this means became his Common or usual Name. And he is or was the Father of Jesse, and so the Father, i. e. Grandfather of David: By and in whom the foremention'd Presages were accomplish'd in an eminent manner.

18 Now, as this short Book of Ruth was written, that it might hereby be known the better from whom David, and consequently the Son of David eminently so call'd, viz. the Messiah was descended: and more especially that the said Messiah was descended, in respect of Ruth as well as of Ra-

I.
Boaz takes Ruth
to wife.

II.
Boaz's Posterity
by Ruth unto Da-
vid.

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bab, &c. from some Gentile Ancestors, thereby to denote that God's Goodness and Salvation was to extend thro' Christ to Gentiles, as well as Jews: So to the same purpose, and for the still clearer Knowledge of the Descent of David, and so of Christ; the sacred Penman concludes this Book with a short Genealogical Account of the Descent of David from Pharez: he well judging it needless to begin the said Account any Higher, it being well known that Pharez was the Son of Judah, and Grandson of Jacob, &c. Wherefore says the sacred Penman, These are the Generations of Pharez, i. e. a Genealogical Account of his Posterity to David: Pharez begat Hezron, 19 and Hezron begat Ram or Aram, and Ram begat Amminadab, 20 and Amminadab begat (c) Nahshon; All which were born before the Coming of the Israelites out of Egypt: and Nahshon begat Salmon in the Wilderness as is thought, 21 and Salmon (e) begat Boaz (d) of Rahab, and Boaz begat Obed of Ruth, 22 and Obed begat Jesse, and Jesse begat David.

A N N O T A T.

(c) See Numb. 1. 7, &c.

(d) Matth. 1. 5.

(e) It is hence evident, that from Salmon to David there were but four Generations, unless some intervening be omitted by the sacred Penman, for which Supposition there is no good Ground. Wherefore it follows, that Salmon, Boaz, Obed and Jesse must beget each of them a Child, when they were of a considerable great Age, viz. above an Hundred. And it is certain, that Jesse was counted an Old Man, when his son David was but a Youth, 1 Sam. 17. 12. See more in the Chronological Table hereunto belonging.

S T R O P S I S.

- I. Naomi with Elimelech her Husband, and her two Sons, go's from Bethlehem-judah, into the Land of Moab, where All dy but Naomi, Chap. I. 5.
- II. Naomi returns to Bethlehem, being accompanied by Ruth, I. 6 — ult.
- III. An Account of what pass'd between Boaz and Ruth, till they married, II. 1 — IV. 12.
- IV. The Birth of Obed, and Genealogy of David from Pharez, IV. 13 — ult.

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F I N I S.

